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INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION



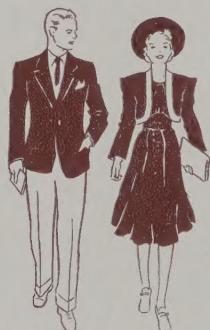
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OUTSIDE THE ANCIENT WALLS OF JERUSALEM

JANUARY, 1939

"The best party we ever had,—everyone said so. And our meetings are better, too. You know, I believe it's the new Society Quarterly we're using!"

"Of course it is. I noticed it from the time our committee started to plan everything. Things are looking up this year."

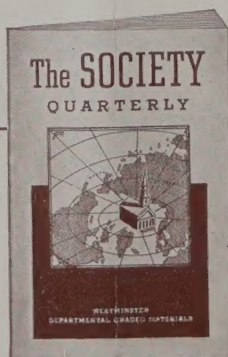


"Why so fast, Dot? I never saw you hurry to a club meeting before. Something new in the air?"

"You'll find out when you get there, young man. What's more, you'll be sorry you missed last week's meeting. John was elected President and he suggested we use the new Society Quarterly. Now, our meetings are really alive."

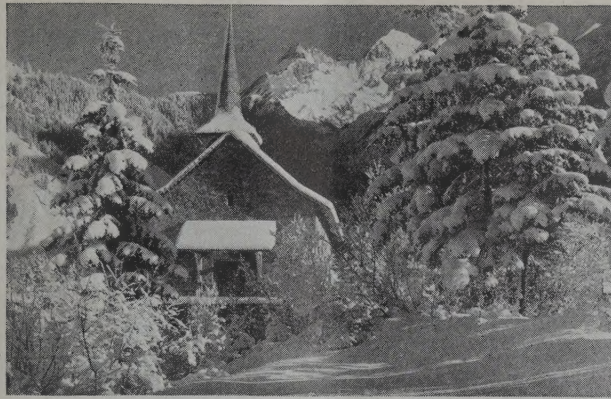
"Well, what do you think?"

"Think? I'm certainly glad we were asked to listen in on the Senior's club meeting. That Society Quarterly can do the same thing for the Young People's meetings! I'm writing to the Young People's Building, Philadelphia, to-night. Twenty cents a quarter is a bargain price for an interesting, important, really alive society."



Speaks

for Itself!



In the Bernese Oberland, Switzerland

O. Hari, Kandersteg

"THE PURITY OF THE DIVINE PASSION FOR BEAUTY"

Official Publication of
THE INTERNATIONAL COUNCIL
of RELIGIOUS EDUCATION
203 N. Wabash Ave.,
Chicago, Ill.

Which represents forty-one Protestant denominations and thirty state councils in North America cooperating in Christian education.



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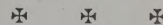


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Contents of previous issues of the *International Journal of Religious Education* are given in the Education Index in your public library.



Listen—the Child!

*ALL that you dreamed—but dared not,
Whatever you wished—but willed not,—
The good you grasped—but held not,—
These look up at you from my eyes and beckon you from my life.
In me you and your world can be again made new.
Touch me with love—and I will mold the world in the pattern
of fellowship.
Nurture me with understanding—and I will fashion it by good
will.
Guide my steps and mind into the joyous acceptance of law and
order—and I will find Him who stretched the heavens with
a span and ordained the rhythmic order of the seasons and
of life.
Thus, in me can be fulfilled the ancient word,
“Behold, I make all things new.”*

—P. R. H.



EDITORIALS

The Journal This Month

THE JOURNAL appears this month, not in a completely new dress, but, so to speak, in a new hat and with new gloves. The front outside cover is new in its lettering and in its borders, although the design is unchanged, so we wear the same hat as last year, but with different decorations. The headings, both in lettering and drawings, for our various departments are also new. The first of these is at the top of this column. Among our readers, we suppose, are some who always like change and others who never like it, as well as those who weigh it judiciously and then forget both the old and the new. At any rate, we present these changes to our readers. Along with them are the materials that make the magazine what it is, carefully selected in accordance with our usual principles, but always intended to be fresh, varied, stimulating, and practical.

Thus, we put this first issue of a new year in your hands.

The Child Who Is Hard of Hearing

WHILE trying to decide on a subject for an editorial, it was not exactly helpful to be interrupted by a visitor, a person perhaps with something to sell or some idea to talk over that had nothing to do with the immediate need of meeting the printer's deadline. However, in this case, the subject of the visit is no doubt a better topic than could have been decided upon without it.

This visitor was a woman interested in the Protestant churches' doing something to provide special equipment and opportunity for the religious education of children who are hard of hearing. One learned in the interview that in the city of Chicago the leaders of the Jewish program of religious education have made provision for just this sort of thing. It was also discovered that in the public schools of Chicago there are three schools set aside in the three major geographical districts of the city to which the children who are hard of hearing come for an educational program with special equipment. It was found that this type of work is not intended for those who are congenitally or totally deaf but for those who are hard of hearing and need special provision for them to understand.

What have our Protestant churches done about this? How much thought have they ever given to the problem? Have our county and city councils of religious education or councils of churches looked into the possibilities of this field of service? If the public school has made a provision for this particular need, would it be possible for the churches working together to do something of a similar sort? Since special and somewhat expensive equipment is needed, would

it be possible for some equitable plan to be worked out by which the churches of a city could use, with the payment of proper rental fees, the equipment made available by the school board for public education?

There seems to be a distinct need here that it is hoped local churches and community organizations will soon find a way to consider. We will be glad to hear about churches or communities that have already done something in this direction or that would be interested in it.

Better Kennels and the World of the Spirit

SOME months ago Dr. William F. Russell, Dean of Teachers College, Columbia University, gave a significant address before the New York Department Convention of the American Legion. In it he dealt with the best way to support the democratic way of life in America and to combat influences that are opposed to that ideal. One way is "to go in to the root of poverty and distress," because it is when people suffer that they destroy their government in a desperate hope for something better. Another way is to preserve freedom of speech, even for opinions one does not approve, because it is when ideas are suppressed that they become twisted and one-sided through being whispered about. A third way is to support and extend education, especially of history, political science, and sociology, for it is only in ignorance of such matters that false remedies can be accepted.

Then, after such a review, the speaker said:

"There is one world, a dog's world, a world of bones and kennels and chains and muzzles, and hunts and fights; and there is a man's world, a world of ideas, of beauty, of thought. The one is base, the other good. There is a land of the slave and there is a land of the free, and the passport to this happy land is a liberal education and a belief in power beyond one's self.

"I hope for a world with bigger bones and better kennels, but I despair if that is all men want. Our people will perish unless we re-incorporate in our life the statement made one hundred and fifty years ago in our Northwest Ordinance, 'religion, knowledge and morality, being necessary to the welfare of mankind, schools and the means of education should forever be encouraged.' This accomplished, in this spirit, by the schools and by all other means of education—colleges, churches, clubs, organizations, museums, libraries, theatre and the press—we shall have a happy people."

In his insistence upon the twofold value that lies in a better material life and also in the things of the spirit and belief in "power beyond one's self," Dean Russell has summed up the accepted goal of the churches in Christian education. In a set of principles intended to serve as a guide

to a program of Christian social education recently adopted by the International Council it is stated that the purpose is not to "set the social gospel over against the evangelization of individuals, but (to recognize) the need for the socialization of individuals upon a Christian basis and the necessity of transforming not only individual but also group life, if the Kingdom of God is to be realized." The agreement between these views of the churches and those of such an influential leader in public education as Dean Russell is profoundly significant.

Christian Education and the News

THE WORLD has been in a condition of jitters during the last year. That nervous tension gradually rose until the end of September when fear of war gripped the world, particularly the continent of Europe. With London and Paris planning ways by which their total populations could be taken either to the subways or to the country in case of bombing, one realizes the dangerous path to which world events have brought mankind. Indignation, horror, fear, confusion, and the controversial spirit that goes with partisan solutions have marked the attitude of the public and of ourselves. Without attempting to answer the many difficult questions involved in this world situation, there are certain questions that we could ask ourselves as persons engaged in Christian work and in Christian education.

First, we all recognize that, however we may differ from the present policies of the German government, the success of those policies and the appeal of the present government to the German people rests to a large degree upon the vindictive spirit written into the peace treaty at the close of the

Great War and imposed upon the defeated nation. Many of us are strong and just critics of the men who wrote those unjust terms into the peace treaty, but the question is, did we criticize those men and those terms *then*? Were we as indignant over their injustice at that time as we are now in the perspective of time? And a parallel question is, are we as sensitive to human values, as devoted to justice, and as magnanimous in spirit in regard to less evident injustices of today as we now wish we had been then? And, most important of all, what are we doing through the many avenues of Christian education open to us to develop in other persons a similar spirit of good will?

While it is difficult for us to propose a solution to the world's ills when those who have handled such problems all their lives are confused, we nevertheless as Christians believe that the ills of our time are due to the unwillingness of men, both as individuals and as groups, to apply to their relationships those tested Christian principles of cooperation and good will in which we believe. Is it not our duty, then, to begin now to think through, to accept and consistently to advocate a few basic principles of world reorganization on a cooperative basis as the only way by which the threatening evils of today and the greater ones feared for tomorrow can be avoided? Even to attempt to outline such principles is not the business of this brief statement; its only purpose is to make a plea that we in this movement put our thought, our plans, and our personal support back of the many forces, in the church and outside it, that regardless of all types of partisanship, seek to create the kind of world in which any brutal urge to power cannot again find its chief support in basic and widespread injustice.

These few questions that cut to the quick of our personal and group life as Christian educators have been thrust at us by the news of the last few months.

Official Call for the Thirteenth World's Sunday School Convention

To All Those Devoted to Sunday School Work and
Christian Education in Every Land—

GREETING:

Amidst the strife and bitter conflicts which prevail in many parts of the world today, it becomes increasingly apparent that we must vastly extend, make more genuinely effective, and undergird more substantially the Christian Education of the world's children and youth.

To assist in the achievement of this vital enterprise in the Christian Church throughout the world, we, the officers of the

WORLD'S SUNDAY SCHOOL ASSOCIATION

solicit the prayerful cooperation of all concerned, and we hereby invite those who can do so to participate by personal attendance or through duly constituted representatives in the

THIRTEENTH WORLD'S SUNDAY SCHOOL CONVENTION

in the City of Durban, in the Province of Natal, in the Union of South Africa, from the twenty-second to the twenty-eighth of July in the year of our Lord, 1940.

Once again the World's Sunday School Association is pioneering with a World's Convention, for this will be the first representative gathering of Christian leaders from

around the world ever to assemble upon the Continent of Africa. A most cordial welcome is assured all who come to Durban in 1940, a welcome from the Christian Churches of this vast Sub-Continent, the Municipality of Durban and the Union Government of South Africa.

It is worthy of special note that this World's Convention will mark the fiftieth anniversary of the holding of the First World's Sunday School Convention in London in 1889, which proved to be the forerunner of the ecumenical gatherings that under various auspices in this half century have contributed so largely to the growing sense of unity within the church universal. This is also the one hundredth anniversary of the departure in 1840 of David Livingstone from his home in Blantyre, Scotland, to make his first journey to this mighty continent to whose enlightenment and uplift he was destined to make such an outstanding contribution.

In commemoration of these signal events and with a profound sense of the greatest need of our generation, we announce that the theme of the Durban Convention will be

"GOD SO LOVED THE WORLD"

President Sir Harold Mackintosh, Bart.
Chairman Luther A. Weigle, Ph.D., LL.D.
General Secretary .. Robert M. Hopkins, D.D., LL.D.
General Secretary James Kelly, D.D.

Meditations

By ALLAN KNIGHT CHALMERS*

Rich in inspiration for both individuals and groups, these meditations are being used week by week, each number standing for a Sunday in the month. This is fifth in the year's series.

I In the secret place of my inner being, since no one knows I am reading these words, I drop all fears of what other people may think, and ask myself, "What more of God did I learn this year just past?"

May we be sensitive to wrong; and that most difficult of senses—our own wrong. May we have the courage to pick out one sin of our own:—pride, jealousy, quickness of temper, long holding of a grudge, desire for ease, love of luxury, stubbornness of opinion or way, cruelty in our thoughts about the motives of others—we cannot catalogue all sin.

May we take one—our own nearest sin this moment—and holding it in our minds, resolve that we shall, during this year we now begin, keep its temptation ever before ourselves; and may no laziness of spirit or selfishness of heart prevent us from putting that sin out of our lives.

Be still for a moment.

May we search for thee, O God, because if we search for thee we shall find thee; and finding thee we cannot help but love thee; and loving thee we shall hate those things which hold back that which may come through us of thy Kingdom.

"NOW IS THE ACCEPTED TIME"

II We meditate, O God, upon the words of the great missionary of the faith. He took the word of the prophet Isaiah, who looked for and longed for "the accepted time," and proclaimed the conviction that when a man believed, if only with his lips of desire, then was the time of release from bondage begun; and when a man believed with his life, then was the day of salvation at hand.

Let Us Meditate Upon Truth

Can truth ever wait for a more "convenient season"?

We have a tragic feeling that expression needs to be expressed in these days. Look up Paul before Felix, Acts 24.

What happens to truth afraid of its own foundations; biding its comfortable time?

Hear what two bewildered young people say to each other as in a novel they discuss the mess life has become:

"But Truth gets tired of waiting too long, and one day, when you're not expecting it, comes up and says: 'Now choose—it's your only chance. Are you going to use me or not? If not, I'm going.' How awful if one didn't realize the moment was there, and missed it!"

O God of Beauty, and Truth, and Love, may our lives be pure of Fear that we may see.

"NOW IS THE ACCEPTED TIME."

III To be not afraid is the heresy of Christianity against the nature of the world.

Read the first ten verses of Psalm 91.

Go back and put a colon after the word "afraid" in the fifth verse.

Now, when you read it, your voice, your mind, your feelings will stop at that word, and a certain positive sense of exalta-

tion, for which there is no word-symbol, will thrill in your consciousness.

Try it!

Read somewhat rapidly through the familiar words and let your mind bump against that colon.

"Thou shalt not be afraid":

There is a state of being which is "the absence of fear." If I knew a better word I would use it.

It is not courage. Courage implies fear to which you refuse to succumb.

It is not conviction. Conviction often creates that state of being, filling life so full that there is no room for fear.

It is at first a feeling of emptiness. That which *had* been a factor in life is gone. You are no longer afraid.

The colon helps you to put in proper proportion the catalogue of experience. Night terrors. Day dangers. "The flood of mortal ills prevailing" (from Luther's hymn, in case you forgot for the moment). To list these things as illustrations, is different from making them primal fears.

"Thou shalt not be afraid." Colon. Full stop.

"Go on," says Listener.

"That's all," your spirit replies. "Just that. Thou shalt not be afraid."

What a difference a colon can make in your feeling-about-life.

May the unutterable heresy of Christianity against the nature of the world be in your spirit so that you may know yourself to be one with God.

IV O God, immortal and invisible, forgive the faltering faith of those who live among the mortal and the seen. We cannot help but sin. We say it not in excuse but facing the fact. When ugliness is spattering itself upon our world, we are not good if beauty is within our lives withheld. When men choose low things, we have sinned if our own choice was only on the level instead of high. When hate is such an easy way for decisions to be made, we doom the world to the dull grey mud of entrenched antagonism, if we restrain the circle of our love. We are finite beings. Day by day we stand by burdened souls in whose tired ears thunder waters overwhelming—and we know it not. Forgive the unconsciousness of our contentment with the daily bread of our own needs. Enlarge the limits of our understanding of other men, O God. Put the infinite into our hearts.

V We have come to the end of that month which we began with "good resolutions." Some of these we have already lost. Out of our finiteness we pray:

Thou who hast placed us within the bounds of time, and yet hast also put eternity in our hearts, hear our prayer. There are things we know. We say, because we know it is true, that selfishness makes a jangling world. We say, because we know it is true, that hate breeds bitterness. We see it happen. Yet, how can we be unselfish, for we must live; and as for love to everyone, it is too much to ask!

God, sometimes we almost wish we could not see. Sometimes we cannot stand the calls we hear. If only we were deaf and blind, and dull of heart so that we could not understand. We become so tired with the way our grasp expands beyond our easy living.

But then, O God, when it seems we cannot go on living toward the things we do believe, flooding from out of resources we cannot prove—we only know—comes power again, and we are glad that thou hast set the world in our hearts, and that while we shall never be able to tell its beginning or its end, yet there are beauties unspeakable and man is ultimately good, we see, for love is his longing and thou art his peace.

* Minister, Broadway Tabernacle Church, New York City.

The University of Life

A New Type of Sunday Evening Youth Program

By PHILIP C. LANDERS*

THE UNIVERSITY OF LIFE is the name of a comparatively new Sunday evening youth program, now in its fifth year. It provides a two- to three-hour program each Sunday. The program includes nearly always as its main features a period of fellowship and singing, worship, and a series of elective study groups or Interest Quests. Its origin and development, the details of the program, its inner significance, and the results will be considered here.

ITS ORIGIN AND DEVELOPMENT

Born in Minneapolis, in the spring of 1934 at Hennepin Avenue Methodist Church, the University of Life program was built by and for young people of high school, college—business, and young adult ages. This was during the time when the writer was serving as Minister of Education in this church. After weeks of careful planning and study by youth and adults alike, the program, along the lines described below, opened in the fall of 1934. Immediately it attracted hundreds of young people and became the outstanding feature of the youth program of that church. It has continued as such since that time, with modifications and improvements as the result of experience.

From that center the program has branched out until Minneapolis now has more than twenty denominational and interdenominational centers where the program is used. Many more in other parts of the state, reaching, Sunday after Sunday, thousands of young people in large and small churches, have since been organized, mostly on a community basis. In addition, the plan is in use in about twenty other states across the country.

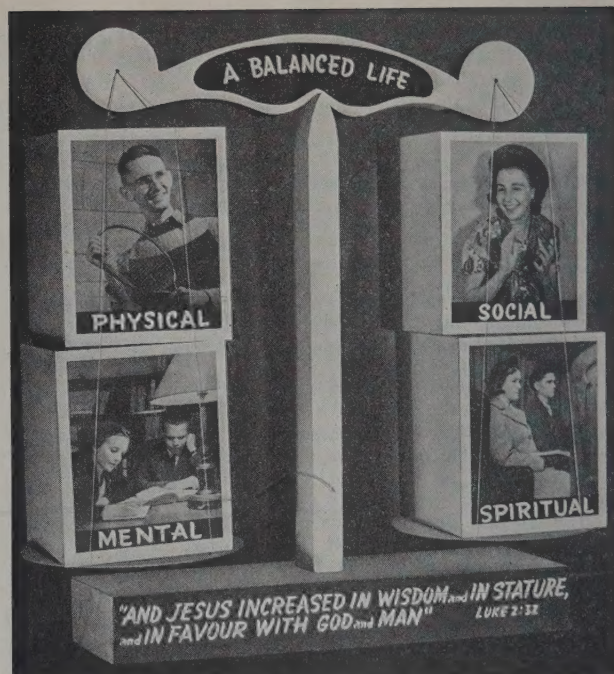
THE PROGRAM IN DETAIL

Built around the spiritual needs and interests of modern young people, the University of Life has in its very nature a "comehitherness," a "continued-story" effect that brings young people back week after week for more. As one college fellow put it, "Our University of Life is comparable in every way to the high grade program we have through the week. Best of all, it helps us to interpret the world and the life we live from a Christian point of view." This basic interest is expressed through the three main activities of the program itself.

Fellowship and a Sing

It is Sunday evening, between five and five-thirty. Young people have come into the church and are enjoying the usual conversation. Newly enrolled members and guests are made to feel quite at home by youth "hosts" and "hostesses." Sup-

* Director of Leadership Education, Minnesota Council of Religious Education.



University of Life poster used at Lake Harriet Methodist Church, Minneapolis

per is announced and the group enters the dining room, picking up an appetizing plate, in cafeteria style and at a cost of ten or fifteen cents, and finding places at the long tables. Following grace, conversation continues to flow and friendships are made and enlarged.

Then comes the twenty minute song-fest period. From the screen there flash old and new songs. The leader catches the spirit of the group as he ties together one song after another. The climax comes with the singing of a religious hymn. All stand for the hymn, and in the spirit of its melody and words, adjourn to the sanctuary of the church for the next period.

Chapel

One of the standing committees of young people has carefully planned a worship service lasting from thirty to forty minutes. For many it is the high spot of the evening. Young people lead the service, using an attractive mimeographed folder containing the order of worship. The only adult to participate gives the meditation, a fifteen- to seventeen-minute talk that is not a warmed-over sermon but a vital spiritual message to young people spiritually hungry.

Interest Quests

Following chapel and for the first time during the evening, the young people are divided into groups. These are for high school, college-business, and young adults, the groups running simultaneously. These "Interest Quests" are set up in several terms of from six to ten consecutive Sunday evenings. They last one hour. They are guided by leaders carefully chosen because of knowledge and understanding in the areas to be considered. These men and women are able to help youth interpret the subject in such a way as to ferret out problems, discover and weigh basic facts, form right attitudes, and make possible a carry-over into everyday experiences.

All areas included in the nationally known "Youth Building a New World" program find emphasis in the University of Life program. More than one hundred different courses have been used. Such interesting titles as these are found in the 1938-39 announcements of various centers: Bombshells, New Testament Ethics, Geology and God, Homes for Tomorrow, Key to Creative Living, Friendships with God, Careers for Youth, They Say, But Is It So? Youth in Civic Affairs, Resources for Modern Living, Pathways to God, The Twilight Hour, Practical Training for Teaching, Do Dad and Mother Know Best? The Best Seller, The Use of the Bible, and Men and Women of the Old Testament. Young people elect the courses they will take and remain in the same group throughout the term. These groups do not become permanent classes, however, as the usual church school class. With a new term and a new list of topics, new groupings take place. Permanent group fellowship is secured through membership in the total group and not through the small group or class.

INNER SIGNIFICANCE OF THE PROGRAM

Behind the program is the underlying philosophy that the church can and must interpret life at its best and highest to young people of today. There is no place in such a program for a duplication of what young people are receiving in the many areas of life in which they are moving, thinking, or acting. There is, however, a large place for spiritual interpretation, religious motivation, the creating of right attitudes, and the development of skills in living in these same areas. To provide these is the task and privilege of every church.

The plan is very flexible. In many centers four major elements are to be found in the following sequence: Fellowship Supper, Song-Fest Period, Chapel, and Interest Quests. Some have made a rearrangement or dropped one phase of the program to suit the local situation. Each center should study its own needs and build carefully and wisely.

Success is possible only with long range planning, organizing, and periodic evaluations in light of successes and failures. Not less than six weeks of preparation are necessary if permanency is desired. The whole program must be grounded in youth leadership from the start. A happy balance of youth and adult leadership, eighty-five to fifteen per cent, will work well. The young people will provide interest, enthusiasm, and creative leadership. The adults can add direction, guidance, and backing, particularly as leaders, sponsors, and in serving suppers.

Particular emphasis should be placed on the fact that the University of Life is not an organization but a movement. Its relationship is to one local church in a denominational center or to several local churches in an interdenominational program.

No national organization is planned by those who have started this type of work. Interdenominational centers are already being linked up to city and state councils of churches and of religious education for general supervision and oversight. It is quite likely that denominational centers may be related in the same manner to state and area directors of Christian education. This will make possible adequate field supervision for new centers as well as old ones, both denominationally and interdenominationally, by professionally trained full-time men and women.

This program, when carried on interdenominationally, has

a meaning for the growing unity among the churches. If, in the next fifty years, ecumenicity is increasingly to take on meaning for Protestantism, it will come in part because, down in the local churches and communities where "the grass roots" are, there are hundreds and thousands of churches throughout the world actually working together in effective community enterprises.

THE RESULTS

A boy in a denominational program says: "The University of Life is a modern institution designed for modern youth. For the first time, the social, educational, and spiritual needs of youth have been combined in an effective and attractive program. The urgency for such a movement has been felt for a long time, and it is no wonder that the plan is receiving unanimous support wherever it has been introduced." Many similar testimonies from young people could be quoted.

A pastor who serves as secretary of the program for his town writes: "One six-weeks winter term in 1938, deliberately experimental, produced a shock within our community and commanded its attention. The immediate impression was 'No! It can't be that good.' This developed into the recognition of an accomplished fact. The spiritual jolt our first six-weeks term produced gives promise of a decided increase in the Christian consciousness of the entire community. Most remarkable and encouraging is that the effect has community depth. The younger folks want to get in. The older ones have brought home to them in concrete form the place the church should hold." Many other testimonies from adults have been received.

In addition, let us look at the results as shown in a study of thirty-two denominational and interdenominational centers in various parts of the country. This reveals several interesting trends as to the effectiveness of this type of program. Twenty-nine centers reported "reaching unreached youth" varying from five per cent of their total enrollment to fifty per cent. Twenty-eight centers indicated that the program was bringing back young people already members of the church but of late years inactive; the percentage varied from ten to sixty, the median was twenty per cent. Fifteen saw a definite increase in morning church attendance; only one felt a loss because of a strong evening program. Others said attendance had not changed. Eight centers were finding an increased church loyalty; only two questioned this. Six centers found a decrease in church school attendance, and nine showed definite gains. Fourteen remained the same.

FOR FURTHER INFORMATION

To aid in answering inquiries about this plan a mimeographed manual of thirty pages was written in the fall of 1937. Copies may be procured from the Minnesota Council of Religious Education, 405 Oppenheim Building, St. Paul, Minnesota, for fifty cents each. A bibliography of reference material available in about one hundred different "Interest Quest" subjects has just been released. This is available at 15 cents.

The Minnesota Council holds a copyright for the University of Life. Permission will be granted to centers without cost when certain simple requirements are carried out. Churches wishing to build such a program should first write to the above mentioned organization for permission.

A Mid-Week School of Religion

How One Church Did What Many Could Do

By VIRGINIA SPENCER*

IT IS characteristic of all large down-town churches that they have the dual responsibility of serving both permanent and transient members. The First Methodist Church of Fort Worth, Texas, is no exception. It is situated in the heart of the city, in a neighborhood which in recent years has been scarcely touched by religious influence. Its members come from all sections of the city and its suburbs. Its new educational plant is excellently equipped for all types of religious educational work. While the attendance at the church school on Sunday morning is usually large, the program of religious education possible during that time was felt inadequate for the needs of the group.

The leaders of the church, therefore, set themselves to the task of launching a program of religious education which would challenge the permanent members and enrich their lives and which at the same time would encourage the transient attendants. The result was an experiment in the form of a mid-week school of religion, locally known as the Weekday School of Religion, which was conceived as a continuation and enlargement of the regular Sunday session of church school work. It was agreed that a twelve weeks' session would be sufficient time in which to give the experiment a fair trial and at the same time not too long in the event the hoped-for results failed to be accomplished.

It did not require twelve weeks, however, for the leaders to realize that the experiment, although far from perfect, was only a beginning of a very large undertaking with unusual possibilities for enriching the lives of those participating in it. They had been unprepared for the enthusiasm with which the project was received and the hearty coöperation of all concerned. Before the first session had been completed, plans were under way for a larger and better second session of twelve weeks. As the second session closed, it was evident that there must be a third session in order to satisfy the demands. The school is now in its second year and continues in popularity and usefulness.

The mid-week school meets each Thursday. For the sake of clarity and word economy, a copy of one of the programs is given here:

3:45-5:10—Moving picture.

5:00-6:00—Conference hour with pastor.

5:15-6:05—Departmental meetings and classes.

Children to eleven years meet in the same department as on Sunday, and classes are a continuation of the regular Sunday morning work.

Junior High—hobby presentation, conducted by a junior high school principal. Each week a different speaker presents an interesting hobby for class entertainment, instruction and discussion.

Senior High—meets in Young People's Club Room. Discussion of boy and girl relationships under capable leaders, and other questions of vital interest to this age group. Sometimes group games and other recreation.

Adults—two types of classes, leadership training courses, and special interest groups.

6:00-6:50—Family supper in Banquet Hall. Devotional service follows, led by pastor.

6:55-7:45—Several types of educational programs:

Open forum led by pastor: discussion of questions previously submitted in writing, some of international or national, others of local interest.

For officers and teachers of church and church school: class in church history and present organization.

Leadership training courses.

For young adults: class on Christian ideals and practices in business.

For the younger groups:

Supervised study hall and library.

Nursery.

Junior choir and primary music.

Junior high dramatics.

Senior high dramatics.

7:45-9:00—Second showing of moving picture.

Choir rehearsal.

Neighborhood Boys' Club.

Neighborhood Girls' Club.

The motion pictures varied in theme from "Jesus of Nazareth" to "Mrs. Wiggs of the Cabbage Patch" and were chosen largely on the basis of wholesome entertainment.

The number of people present at the dinners has increased until now more than six hundred are served each week. There is one general chairman who is responsible for the dinners throughout the entire twelve weeks, but each week she is assisted by two alphabetical groups. One week all the ladies of the church whose names begin with "A" and "M" are called upon to furnish the money or food for that one meal. The next week two other letters are called upon, and during the twelve weeks' session each family in the church has been solicited once and only once. From each group there are chosen kitchen, dining room and telephone chairmen, and each separate group collects food or money from other members of their own group.

The church is located in the area of crowded rooming houses and poor homes which so often develops around the center of a city's business district. The dirty, disheveled children who shout and play about the streets have been objects of pity and prayer, but beyond that the membership has felt helpless to remedy the situation. On the afternoon of the first session of the mid-week school of religion, a neighborhood child found her way to the church office and timidly asked if this was the place where there was to be a free movie and a free turkey dinner. She was told there was a free movie and, although there would be no turkey, she would be welcome to the family dinner if she cared to come. She did come and brought with her four other little girls.

The number of neighborhood children has increased until now there are approximately one hundred children and young people who come to the school from the immediate vicinity of the church. Some of the children came in the coldest weather without shoes; many of them lacked sufficient clothing to keep them warm; and all ate with a noisy greed born of hunger. Many of these physical needs have

* Fort Worth, Texas.

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Religious Education Is in Peril

By GEORGE A. COE*

In this article Professor Coe, for many years a recognized leader in the philosophy and practice of Christian education, puts his finger on what he sees as a danger spot in the present movement. He says that the present trend toward theological content imperils the essential nature of the movement. In an article by another writer next month the discussion of this crucial issue will be continued.

A WHOLE new generation has grown up in the churches since the "religious education movement" took definite shape. Persons who were then too young to be interested in what was happening have started down the slope of old age; persons then unborn have entered the years of greatest power and productivity. Consequently the teachers in today's church school can hardly realize what a struggle has taken place over the basic principles involved in "teaching religion." Yet an understanding of this struggle should be kept alive, because it is not yet ended.

A recent book, *Horace Bushnell and Religious Education*, by Professor A. J. W. Myers (Boston, 1937), tells the excitingly dramatic story of the beginning of this struggle a whole half-century before it was incorporated into a definite "movement." The author of the book rightly says that the progressive type of religious education, the principles of which now are rather generally accepted in the United States—though un-accepted in Europe, and though our own practice lags far behind our principles—stems from Bushnell. He brought to the problems of Christian nurture fresh insight into human nature, the experiences of children, the parental relationship, and the nature of personality. For the first time in Christian history a true view of religious growth was achieved, and it was established upon objective principles which subsequent research has confirmed. My reason for mentioning this is that this insight and the movement that represents it are today threatened by the spread of Barthian types of religious thinking, and by partly corresponding developments in the conception of the church.

Progressive religious education is characterized by these marks:

1. Its primary concern is with the pupil's experience here and now, specifically his religious experience. Instruction—that is, the communication of information or ideas—is not a preliminary to a religious experience by and by; rather, it is a factor in the pupil's present understanding, control, and continuous re-direction of his attitudes, purposes, and conduct. What is basic is a discriminating experience of values, not the reception of adult concepts.

2. Hence, the whole personality of the pupil is kept in view by the teacher. The original nature of man, the effects of the pupil's earlier experiences, the habits already formed, the present environment and its influence, current events in the pupil's life—all are determining factors in what the teacher does.

3. Thus individuality is fostered as against mere mass response to emotional or other incitements. Here the sacredness of persons is recognized, and guidance by the teacher is guidance towards more and more freedom.

4. Consequently, the material of instruction is selected and arranged with primary reference to the present requirements of growth; the system of doctrine, logically ordered, does not constitute the curriculum, nor control the organization of it. Rather, doctrines are resources that are to be used when they are needed, and systematic study of them finds its place in maturity or near-maturity.

5. Because pupils live their lives within general society and under its influence, this kind of religious nurture has immediate impact upon the ethical problems of our civilization.

6. The experience of worship now takes a unique and unprecedented place in religious nurture—the *experience* of worship as a personal and social realization of the meaning of the whole. Here worship has to do with the very same things as study, problems of conduct, and fellowship whether in the family or in a church-school class. The transition from other activities to worship is not a movement from one area to another, but a movement towards depth, and unity, and complete self-commitment within these very activities.

These principles were, and are, resisted. Let today's teachers not forget this, nor fail to understand the nature of the resistance. Let them consider that:

1. The very concept of religious "education" is involved. Teaching has been, and is, mistakenly identified with instruction, and instruction with the authoritative imposition of ideas.

2. This has the effect of elevating the intellectual factor in religious faith above the valuational and volitional factor, and it makes the acceptance of religion seem to be identical with the acceptance of ideas about religion.

3. Instead of meeting personal issues as they arise, and thus promoting continuous growth, this procedure postpones decision and in the end resorts to uneducational, even anti-educational procedures to bring it about.

4. This process does not provide for unifying the personality. Instead, it tends toward a habit of pursuing through life two inconsistent principles, one sacred, the other secular.

5. Consequently, ethical issues in the secular area are neglected. That the churches now are confronted by a secular civilization that guides itself by an ethics that is impervious to the central principles of Christian conduct is not at all strange.

6. As this policy imposes ideas upon pupils, so it endeavors to impose worship also, with the result of further compartmentalizing of life, and further reduction of religion to abstract ideas and impotent sentiments.

These opposed policies involve a contrast between a religion for adults and a religion for both adults and children. Wherever the main characteristic of religious teaching is the authoritative imposition of a set of ideas, there children and their elders are set apart, and the teacher has the task of somehow getting through or over a wall that separates them spiritually. The result, of course, is either that the separation is not overcome, or else that the teacher, being wiser than his theory of teaching, introduces some process that counteracts the main one.

Here, in brief, is a life-and-death issue for us. It touches

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the educational policy and process at every point: the concept of original nature, the relation between teacher and pupil as persons, the psychology that underlies method, the instructional material, the objectives of teaching, the nature of the church that teaches, and—note this well!—the nature of God.

Now, the Barthian movement is primarily an intellectual and emotional reaction of mature minds, that are both religious and philosophical, to post-War conditions in Europe. It explains the evils of our time and of all time by reviving and almost glorifying the doctrine of human depravity and moral helplessness. Alongside this conception of man it stresses to the utmost the idea of the transcendence of God—his moral distance from us, and his unlikeness to anything that we are or can be. This implies the vanity of projects in general and of project method in religious education; it makes sheer obedience, not fellowship, the essential religious relation between parent and child, and between teacher and pupil; it makes adult thinking—not values mutually experienced by teacher and pupil—the controlling element in religious teaching; in short, it rules out all the basic principles that distinguish religious “education” from religious instruction authoritatively imposed.

What values, in spite of this, may reside in the Barthian movement, this is not the place to inquire. We in the United States should be concerned about its educational implications, however, because of its influence upon a number of American theologians. Have they, or any of them, perceived the theological significance of Bushnell’s exploration of the nature and process of religious growth? Is it not time for all theologians to realize that some theory of religious nurture is a necessary part of any theology that is worthy to live? Workers in the field of religious education need to confront every movement in religion and theology with this complex question: What does this religion or this theology hold as to the nature and religious capacities of children; as to the changes that religion is to bring about in the young while they are young; as to the way to bring about these changes; as to the nature and extent of any possible religious fellowship between children and adults; as to the place of children in the church; and as to the humaneness or lack of humaneness of God?

There were hopes that the Oxford Conference would deal thus fundamentally with the inherent nature of Christian nurture, but these hopes have not been realized, and for two reasons. First, the section that dealt with education conceived its task as that of exploring the relations between education by the church and education by the state or by other non-ecclesiastical bodies, with only incidental references to the central religious problem itself. Second, the predominant mode of approach to the main problems of the Conference, as the reports clearly show, was that of adults dealing with adults—dealing with them in a particular way. What I am now about to say does not derogate from the main point in President Palmer’s article in the March, 1938, number of this *Journal*, though I cannot see that the free and valuational sort of teaching that he proposes can be justified by the view of the church that dominates the reports. Dr. Johnson, in the same number of the *Journal*, touches with both gentleness and firmness upon the point that I now have in mind. What more is needed is a clear understanding of the educational bearing of Oxford thinking that was not conscious of the central problem of Christian nurture.

To put the matter abruptly, the church is represented as the authoritative teacher of the thoughts of God. Its function is to testify, bear witness, proclaim; the content of the message is settled and fixed; what the church has to do is to induce men to accept what the church already has and is. What clearly must follow from this is imposed, authoritative instruction and imposed, authoritative worship. We are back in the old intellectualistic presuppositions of religious training; back where parents and teachers identify obeying me with obeying God. Again it is necessary to oppose to all this the true principle of religious growth through the experience of values and discrimination among values, an experience that can and should be mutual as between teacher and pupil, and that must be an exercise of freedom, a realization from within, not blank obedience to blank command. Oxford puts religious “education” in peril.

A Mid-Week School of Religion

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been supplied by the church, but an even greater service is being rendered them. They are required to remain in the dining room for the devotional period following the dinner and this, in most instances, is their one contact with spiritual training. They have responded slowly but there has been a visible response. On Maundy Thursday evening the school adjourned to the auditorium for Holy Communion, and this impressive ritual seemed to have a definite influence upon the children who had never before attended a church service. A veteran teacher in the neighborhood grade school told a church member that during all the years she had taught in that school she had heard little or no mention of any church; then suddenly, almost overnight, all the children were talking about “our church.”

The neighborhood children and young people are only a few of the beneficiaries of the mid-week school of religion, for the membership itself is richer in many ways for the experience. The departmental leaders express satisfaction at the additional time permitted for religious education in the younger groups. Although the attendance in the Adult Department on Sunday mornings is normally large, the time then is naturally limited, and the extra classes during the week permit the discussion of a variety of subjects of interest to adults. The training of the church school leaders, always a large element in the church’s program, is simplified by having one evening in the week in which all the major church activities can take place.

It was also found that, by focusing the attention of a thousand or fifteen hundred church members on one enterprise, an important step had been taken toward unifying their thoughts, ideas, and loyalties. Everyone understood from the beginning that the school was an experiment, and many came forward with suggestions, some most apropos. People who had never before manifested a personal interest in any project took an interest in this. New talents were uncovered, new leaders discovered, new friendships made.

The leaders of the church make no boasts of accomplishment, for the needs are great, the problems are many and, as always, the workers are few. Whether the same program would go forward under different leadership is not yet apparent. The experiment so far, however, has more than justified the efforts made, and it seems reasonable to suppose that any other church similarly situated would also find such a program both possible and beneficial.

Must Class Members Agree?

By EDWARD R. BARTLETT*

THE PROGRAM COMMITTEE of the Men's Class of Old First Church looked none too happy. Dr. Timmons, the chairman, fingered the white key-stone attached to his watch chain, lifted his eyebrows expectantly as he turned to Joseph Perry, eldest of the three members.

"In my opinion," declared Mr. Perry, in the manner of one who might be addressing a board of directors, rather than in reply to the chairman's unspoken question, "the Men's Class will get into serious difficulty if it takes up a course of lessons having controversial material such as some of these we have been considering. Why—" here his voice rose in pitch and his broad hands, extended in emphasis, trembled perceptibly with pent-up emotion, "it might even lead to division within the class, and that just at a time when the building campaign is being launched."

Duncan Morgan, representative of the younger business men in the class, shifted a little to shield his eyes from the light in the wall fixture opposite. Perhaps, too, Mr. Perry's eyes glaring at him from beneath bushy brows prompted the movement. Mr. Perry was not accustomed to have persons differ with him.

"I can readily understand your concern, Mr. Perry." Morgan's voice was low, deeply in earnest. "None of us wants a class divided against itself. But something must be done. We've had all the biblical stories, familiar since childhood. The last series of talks on church architecture almost ruined us, from the standpoint of attendance. What would you suggest?"

"There's much in the Bible we haven't explored," Mr. Perry replied, shortly.

"No doubt about it," assented the chairman.

"But even there we don't avoid controversial issues," answered Morgan quickly. "Do you remember how Alf Brown objected to the parallel between real estate dealers in Amos' day and those operating at the time of the crash in '29?"

"Yes, and I thought that was going too far, myself," replied Mr. Perry. "Personally, the New Testament offers all the religion I need and it ought to supply lessons for our class for years to come."

"Still," ventured Chairman Timmons, "the problem remains even if we simply take the teachings of Jesus or of Paul. You know Jesus didn't spare the smug religious leaders of his day, nor those who did business by the Temple. And Paul stood squarely for race equality."

"I wonder if this isn't the reason it doesn't seem too serious if the difference of opinion grows out of some Bible incident," explained Morgan. "We debate something which happened long ago and all the persons concerned are dead. Even if we apply the point of view expressed by the story to modern conditions, we are inclined to say to ourselves: 'After all, things have changed so greatly that this really doesn't apply except in a general way.'"

"As a result," he continued, "it doesn't matter much whether we agree or disagree in class. Nothing is done to change conditions we know to be undesirable."

Joseph Perry seemed amazed.

"So you think a Bible Class ought to hunt up trouble by talking about race relations, war and peace, Federal relief, and the like?" His tone, rather than his words asked the question.

"Hardly that, Mr. Perry," Morgan said quietly. "Issues such as you have named are being discussed in all sorts of groups every day, so it seems scarcely a matter of hunting up trouble. But most groups I've been in have little information and seem chiefly interested in expressing personal prejudices or in putting out propaganda for one side. I'd like to see a fairer treatment of these problems. No one knows all the answers, because conditions are changing so rapidly. But it seems to me that the church has some principles by which answers can be worked out. I think, too, the church offers a place in which to consider these problems frankly and honestly."

"Humph," was Mr. Perry's only reply. But it was clear he was doing some serious thinking. . . .

Attendance was larger than usual when the Men's Class met on the following Sunday. Word had gone around that the committee had had difficulty in choosing the program of study for the coming year. The report might create debate. Some, remembering the session when Alf Brown almost walked out, thought that they couldn't miss this one. Others, genuinely anxious to build the class into an effective working organization, hoped an attractive Sunday program could be arranged.

"Your committee has a somewhat different report," began Dr. Timmons, "than you are accustomed to receive."

The men farthest from the speaker leaned forward. Some frowned, as if perplexed, or possibly not in sympathy with the chairman.

"Instead of recommending a single course of lessons, we shall place before you as a class the problem we faced, believing this method may itself be educative. Brother Perry, will you state the issue as you see it?"

Brother Perry did. Thereafter the chairman presented Duncan Morgan's views, in the absence of that gentleman, and the debate was on. It must be said for the Men's Class of Old First that the members rarely hesitated to speak out in meeting, and this occasion was no exception. It appeared that Joseph Perry's fears would be justified even before the course itself was chosen.

The shift in sentiment came when Dr. Berman, the minister, spoke. Not that he attempted to dominate the situation. Dr. Berman was too much in sympathy with the committee's method of getting the class to share in the decision to wish to settle the matter for them. Indeed, he spoke simply as one of the group.

"I need not tell you," he said earnestly, "that I am less concerned about the lessons you choose than I am in what happens as you use them. I once thought as many of you do, that every question had two sides, and that the only result of discussion was that all must be brought to agree with the majority opinion."

"This past summer, at a conference of Christian workers

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Children in the Church Service

A Variety of Plans and Viewpoints

SHOULD children go to church? This question has been discussed pro and con for many years. The reasons usually thought of as justifying their attendance on the church service are: to develop loyalty to the church; to build the habit of church attendance; to become familiar with their own denominational ritual and forms of service; to be trained as efficient church members or officers; to develop a sense of the church as a fellowship of growing Christians of all ages. How best to obtain these results is a matter for experimentation and exchange of opinion. The following accounts will be helpful in giving the different experiences and points of view of three persons who have thoughtfully considered this important question.

In the Unified Church

By OSGOOD H. McDONALD*

THE IMMANUEL BAPTIST CHURCH of Rochester, New York, is now in the seventh year of a program in which all its people, young and old, are united in one common worship service. Indeed, this service has come to be the very center of the church's life.

This service begins at ten-thirty o'clock on Sunday morning. There is a choral call to worship as the choir enters the narthex. Then comes the processional hymn which leads the choirs—first the junior choir led by junior flagbearers, then the adult choir—down the center aisle to their stalls in the chancel. There they are seated on either side with the altar and its cross as the focus of attention at the center. The processional is followed by the prayers for the day, beginning with the prayers of confession. Many of these prayers are printed in the calendar and there is frequent use of congregational or choral response—practices which have been found to be of particular value in encouraging the participation of children and young people. After the prayers comes the offering with the doxology and the singing of the offertory anthem, the children presenting their little envelopes as their elders present the regular envelopes. The minister then comes down from the chancel and stands on the lower floor before the center aisle. He invites the junior choir to stand as the children of the church come forward. The organ plays softly as the boys and girls of the kindergarten and primary departments come quietly and informally from all parts of the church to gather about their minister. A prayer with the children follows, after which the junior choir leads in the singing of a response, "Suffer little children to come unto me." Then, as the children's hymn begins, the congregation rises and the junior choir leads the children's recessional back the center aisle and out into the parish house where the graded program for children begins. The high school boys and girls, the young people and the adults remain for the sermon, after which they have their classes for the day. At twelve-thirty o'clock, the church program closes.

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A number of comments might be made regarding this program as it relates to the worship experience of those who participate:

1. Constant emphasis is placed upon the "family pew." This church believes that "the finest thing a family can do in the name of religion is to present itself as a family in the worship of God." Wherever possible children are seated with their parents. Where parents do not attend teachers or friends are appointed to serve as "foster parents." It is surprising how many parents begin to come to church through the influence of their children who want a "family pew."

2. It is assumed that the younger children will not understand many of the words, phrases and procedures of the service. This church believes, however, that such intellectual comprehension is not a necessary requirement for children's worship. There is a beauty of architectural setting, of music and of pageantry, and a contagious spirit of reverence which children may feel. This emotional experience may be shared even by kindergarten children.

3. While emphasis is thus placed upon family worship in this ungraded service of the church, there is also a provision for graded worship in the departmental programs for children which follow in the morning program and for high school boys and girls and young people in their Sunday evening groups.

4. The children's story-sermon has never been used in this program. For one thing, there is no time for it. It is assumed that the children's departmental programs will provide adequate opportunity for such use of the story method. Nor is there any felt need of the children's sermon as a means of recognizing the children in the service. The prayer with the children in the chancel has proven itself to be an adequate and valid recognition.

5. The minister and departmental leaders seek to teach the children how they may share in the worship of the church. Hymns and responses are practiced and explained in advance. Moreover there is a simple philosophy of worship which these leaders seek to give to the children—a worship pattern to which they may give themselves: reverence, humility and confession, vitality, dedication (cf. Isaiah chapter 6). Particular emphasis is laid upon this in training for church membership.

6. This program, through the past seven years, has been a means of developing an integration of the life of the church, has met with a growing response in terms of attendance, and is issuing in encouraging outcomes in character and conduct.

Dangers of Ordinary Practice

By ETHEL L. ROBERTS†

One of the plans which is being used in many churches is to have the regular church school program, meeting prior to the Sunday morning church service of worship. This program is carried out on a departmental or grade unit basis

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with opportunities for worship, study and action on the various age levels. Then these same persons, whether children, youth, or adults, participate in the church service of worship. In some situations the children march in with other members of their department and sit in a group in the sanctuary with their leaders until time for the sermon, when they are excused either to go home or to retire to their own departmental rooms for various kinds of activity. Sometimes these correlate with the church school program but more frequently they do not.

A variation of this plan is for the children to come to the service but to sit with their parents, rather than in a group. Generally the youth and adults of the church school are left to sit where they choose and expected to stay through the service. In a few cases the younger children have their church school program during church time and are ushered into the church service for the closing hymn and benediction. Still another procedure is for the children to come with their parents and stay through the entire service. In many of these plans, a church-attendance league or contest is organized and various forms of prizes or awards are given to those attending a considerable proportion of the time.

Let us look at some of the objections to this type of procedure with its many variations, from an educational viewpoint and from the probability of its attaining some of the objectives which are desired.

1. There is no connection or correlation between the program of activities in the church school and the church. This tends to develop two separate and unrelated loyalties.

2. Under the best of circumstances, much of the material in these services is beyond the comprehension of the children. It is impossible to secure meaningful material to use every Sunday in such a wide range of ages for a lengthy service of worship.

3. As an outcome of the above the children gain the idea that worship consists of sitting still in a quiet reverent atmosphere and listening to, repeating, or singing meaningless words. Worship ought to be a vital religious experience for the person participating in it.

4. In the majority of such programs, children seldom have an active part in the service. They are asked simply to listen to the adult program.

5. Where a sermonette is given by the pastor it frequently has little educational value for the children. Most pastors cannot be expected to be able to select and present material of particular value to children. Seldom is this sermonette in any way related to the rest of the service of worship.

6. The attendance awards and contests so frequently connected with this plan do not develop the most Christian and the finest motives for church attendance.

As an "in between" plan, in some churches the children participate in an adult service of worship three or four times during the year on special occasions and at other times have their own graded activities. The service is planned very carefully by the pastor and leaders in religious education. The children likewise help in the planning and have an active part in the service. Such a service may be held on a Sunday morning or as a Family Vesper on Sunday afternoon. This plan seems, to many leaders, to overcome many of the objections listed above and still to keep the majority of the advantages of the other types of procedure.

A Junior Church Plan

By NELLIE MAE KENEVAL†

Our Junior Church was organized in 1924 and has gone on continuously even though the congregation "wandered in the wilderness" while a new church was being built. The Junior Church is organized in the same way as the adult Methodist Church. We have an Official Board with its officers,

and also stewards and trustees. We use the duplex envelopes and all of our work is carried on from moneys received through these envelopes. At the beginning of the church year, on the very Sunday that adults make their pledges toward the "general expenses" of the church, the juniors do likewise. Each one of the forty members has signed pledges ranging from one cent a week to fifty cents. The missionary dues are paid from the "World Service" side of the envelope, and also \$10.00 a year is



First Methodist Church, Birmingham, Ala.

The beginners visit the big church

paid from this fund into the adult World Service treasury.

Our worship service on Sundays is held with the adults. The juniors sit in a chapel which faces the main sanctuary and is near the door leading into the Children's Chapel. We have two ushers, choosing different boys for each Sunday, who take the offering at the same time the adults do. The junior ushers precede the adult ushers as they come up the main aisle, after the taking of the offering, to present it at the main altar. During the singing of the hymn which follows, the juniors go into their chapel where the remainder of the service is held. On Communion Sunday the juniors take Communion at the first table and then go into their chapel.

The program in the chapel varies from year to year. Both the home and the foreign missionary junior books are pre-

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Conversion and Mental Health

By A. T. BOISEN*

This article is the fifth and last in the series on understanding and helping people. It deals with conversion, in the sense of an abrupt emotional change, in the development of a normal mental life. The author takes a case, follows it through, and draws conclusions for all religious workers, particularly those in Christian education. The discussion will call the attention of religious educators to a phase of growing life that they have tended to overlook, namely, the emotions. Normal development usually contains two features, regular growth and the sudden change, repeated in many cases on higher levels, that accompanies a time of high emotion. In summer camps and other youth activities emotional changes take place that parallel in intensity and outcome, though different in content, those of the revivals of the past. Again, "the Spirit bloweth where it listeth."—Editors

IN UNDERTAKING to consider the religious conversion experience from the standpoint of mental health we shall begin with the case of John P., a bright and ambitious boy of seventeen. He was a good boy, devotedly attached to his mother and painstaking and efficient in all that he undertook but he was suffering under a profound conviction of sin. He was having difficulty with those instinctual cravings which must somehow be brought under control before the boy can become a man. He was feeling "unspeakable worry" over this and often he cried about it at night. Finally he mustered up his courage and consulted a physician. The physician advised him to "try religion." He had at this time become somewhat shaky in his religious faith, but he decided to follow the physician's advice and he betook himself to a series of revival meetings which were at that time under way in his city. His account of what happened, as he gave it in his own words many years later, is as follows:

One day while Mr. Moody was preaching, and I had spent all night in prayer, and I had prayed and cried—yes, cried. I was a regular baby—. But at any rate, while Mr. Moody was preaching about God being a Father and about his being ready to forgive us for our past if only our purpose is good—I can't explain it; it was a natural phenomenon that came over me—. I had gone there a down-cast individual, not a young man but an old man, but when I came out, I felt as though the very sparrows in the trees were singing songs. Everything was changed and it seemed such a real experience. I can't account for it today, but I know this: I was happy for many years after that and I was more successful in my work.

We have here an excellent example of that type of conversion experience which is the subject of our study. Let us look at it more closely.

We notice first of all that this boy had worked himself up into a definitely pathological condition. He was worried and anxious to the point of morbidity. Many serious mental illnesses begin in just this way with a preoccupation over some personal problem so intense that the unhappy individual is carried off into an abnormal mental state. Such disturbances are major catastrophes, and yet in themselves they are not necessarily evils. They may be looked upon as analogous to fever or inflammation in the body. Just as the inflammation and the festering which occur when a splinter gets into the finger is designed to get rid of the splinter, so worry and anxiety even to the point of psychosis may like-

wise serve to set the sufferer free from that which has been obstructing his development. Such disturbances are attempts at cure which are to be sharply contrasted with certain other types of mental illness. The acutely disturbed patient, who like John P. has been suffering unspeakable worry and is carrying the weight of the world on his small shoulders, may be extremely uncomfortable but he stands a fair chance of getting well. He may even emerge from the disturbed period changed for the better.

Such, however, is not the case with the individual who drifts unresistingly into the land of day-dreams and easy pleasure-taking. Neither is the outlook favorable in the case of the individual whose habitual way of meeting failure is to blame others or to magnify his own importance in order to escape self-blame. In such cases we see the end results of malignant character tendencies; in the others manifestations of nature's power to heal. Let me then underline the point that in mental illness we are dealing not so much with disease of brain or nervous system as with faulty adjustments to life, and in many cases with desperate attempts to turn over a new leaf, and that John P. was at this time a prospective subject for study and treatment in some mental hospital.

But John P. did not go to a mental hospital. Instead he found himself suddenly released from the sense of fear and guilt. He experienced a new birth of hope and power. Such experiences have been prominent in the history of the Christian church. Professor Edwin D. Starbuck, who forty years ago made a careful study of these "conversion experiences," explains them as the eruptive breaking up of evil habits and the turning of the vital energies into new channels consequent upon a sense of inner disharmony and conviction of sin. It seems to be nature's way, he says, to heal the breach between the ideal self and the actual self, not by lessening the conflict but by heightening it. It follows therefore that the same state of anxiety and fear which is likely to result in mental illness is also a pre-condition of the religious conversion experience. Both are alike attempts at reconstruction. The difference lies in the outcome. When the results are destructive or inconclusive and the sense of spiritual well-being is lost we speak of the experience as "mental illness." When, on the other hand, the outcome tends toward inner unification and social effectiveness and the sense of spiritual well-being is established, we speak of it as a "religious conversion experience."

Now this experience of John P. happened years ago when Mr. Moody was still living. Such experiences were frequent then. Today they are rare. But John P.'s kind is still with us. There are still those who go through periods of "unspeakable worry" in the course of growth from youth into manhood. There are still those who drift unresistingly into the land of day-dreams or who take the shorter route which alcohol provides. There are still those who in the face of a growing sense of personal failure refuse to admit defeat or error and resort to delusional misinterpretation in order to preserve their sense of worth. And there are multitudes of apparently well-adjusted persons who are trying to serve two masters, who have in their lives inconsistencies which

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they are unable to acknowledge for fear of condemnation and are thus headed for some inevitable day of reckoning. The population of our mental hospitals is increasing rapidly. It is today close to 450,000, more than in all other hospitals put together. It is estimated that in any group of adolescents one in ten is likely at some time in his life to become ill enough mentally to warrant commitment, and this estimate does not take account of the queer, the difficult, the ineffective, the chronic misfits and other well-meaning but maladjusted persons who abound in every community but are not committable. What has the Christian Church to offer in the face of this crying need for salvation, a need so much in keeping with its purpose?

In seeking the answer to this question we may notice that John P. found release from the overpowering sense of guilt when he found courage to go and see his doctor. The doctor told him to try religion, but the groundwork for the cure had already been laid before he went to hear Mr. Moody. It was laid when he made his confession to the doctor. It cannot be made too clear that in mental illness the basic evil is not to be found in the conflict nor in the discontent with the quality of life we are living, but in the sense of estrangement due to the presence in our hearts of that which we are afraid to tell. John P.'s phrase "*unspeakable worry*" is an accurate description of his state of mind and cure comes always in making it possible for him to speak of his real problems with some one who understands. Not through the giving of advice, not through anything that priest or physician can say, not in the following out of any formulae does healing come, but in the establishment of right relationship with the Love that rules the universe. Psychiatrists today are beginning to see what Jesus and Paul discovered long ago, that love is the one thing needful and that the basis of their power to help lies in their ability to gain their patient's confidence and to take their place at his side as a friendly representative of society at its best with whom he can talk over his difficulties without fear of being cast out. Salvation, or "cure," thus resolves itself into a matter of confession and forgiveness as a pre-condition of re-education. The old message of the Christian church which Mr. Moody voiced remains therefore eternally valid, the message that God is a Father and that he is ready to forgive us for our past if only our purpose is good.

That conversion experiences like that of John P. are not so common today as in the days of Mr. Moody is probably due to the fact that churches today are not trying so hard to induce them. They are laying the stress on religious education. They are recognizing quite rightly that results attained in terms of Christian character and devotion to the common good are the all-important consideration, not *how* they are attained. There has been a reaction against the older evangelism with its emphasis upon the emotional crisis as essential in the plan of salvation. But that reaction has gone too far. Growth does take place by abrupt changes as well as by gradual development. It was, moreover, no accident that John P. in the time of his extremity spent all night in prayer. His difficulty lay essentially in the religious realm. His great need was that for reconciliation, not just on any level, but on the level of the abiding and universal. And even though just now it speaks a bit uncertainly, the church has still in its keeping the good news which is able to give release from the burden of fear and guilt and to bring joy and gladness to those who are aware of their need and are seeking to become better.

Rural Parish

FROM THE JOURNAL OF A RURAL MINISTER'S WIFE

January 10

We went on a hunt one winter night
When the full moon shone awful bright
And I was told to come back without fail
With a coal and a hair from a horse's tail.

So ran Don Marsh's doggerel, written for the scavenger hunt we had with the Tensville young people tonight. The young people surely had a peck of fun, and the little circle of curious adults who gathered to see the array of strange treasures and stayed to join in our roundup of pep singing enjoyed the evening even more.

As Ed and I rode home we thought again of the way chances for the right sort of well-directed fun were changing the lives of that little knot of boys and girls whose chief interest a few months ago was drinking and dancing at the local taverns. Ed told me of the change in Don's attitude in the Scout troop. He'll pass his first class test and receive eight merit badges, at the next Scout Court of Honor, and that's indicative of more basic changes in his character.

We recalled with a little amusement the last Gorman board meeting at which a prominent member of the Board and of the high school faculty argued so convincingly against Ed's starting a church troop at Gorman because "those boys just aren't worth your efforts." Ed recounted his successes at Tensville. "Those Tensville youngsters?" the teacher rejoined. "They're a worthless lot; you're wasting your time by meddling with them. I know the community. Made several trips down there to lecture to the P.T.A. a few years ago, but since they let the air out of two of my tires one night, I quit. They don't know a good thing when they see it."

Tonight seemed to be an answer to such pessimism, and made me long for more than two hands to serve the Master.

January 28

"But the League wants to do something different. You know yourself how hard it is for us to meet regularly on school nights," Martha was saying earnestly to us.

We finally suggested that, instead of the usual discussion meetings, for the next three months we have a League workshop night once a week at the parsonage. One group is planning to make simulated stained glass windows to put over the unattractive painted windows in our little church. Ed will help the boys make game and puzzle boards for a church recreational night in the spring, and the small group interested in plays will prepare one for Easter.

February 15

Twenty-five eager young voices, our Gorman junior choir, augmented by a few adult voices, are marching down the aisle of the church at vesper time. An hour of music: anthems the choir has done well on Sunday mornings, new hymns from our new hymnal, a few instrumental selections, and a brief meditative reading by the minister—it was our first musical vesper. How eagerly those children sang and how responsive were their listeners. From the opening strains of the processional till the closing hymn and the reverent benediction, it was an hour of supreme beauty.

"So that's a vesper!" remarked Jake Henderson at the close, in his gruff way. "Well, you can give us more of them!"

Grace at meals
is a natural
expression of
gratitude



E. G. Hoff

Teaching Children to Pray

By F. DARCY BONE*

IT IS NATURAL for children to pray. The original mental processes of children incline them to a sense of fellowship with this mysterious universe. The small child draws no sharp distinction between himself and the outside world of beauty and wonder, which predisposes him to an unfolding awareness of an unseen God. As Jennie Lou Milton observes:

Have you seen the wonder and the awe in a little child's face as he stood in silence before a big red tulip, as he danced with glee at the sight of a rainbow across the heavens, or as he gave a little gasp of delight while he timidly touched the fluffy yellow ball called a baby chicken? . . . How he would reverence and love the One who made all this beauty—if we would only help him!¹

A college teacher and his wife made it the practice, when their children were quite small, to pause in the midst of a beautiful scene to which the children had responded, and exclaim simply, "Thank you, God." In an appropriate setting they composed together a song, "Thank you, God, for the moon." Physical surroundings contribute to the growing experience and ideals of children, and their spontaneous, emotional response to a beautiful and wondrous creation can be translated by the parents into the thought of a friendly, creative Presence, to whom they can respond with increasing reverence and understanding.

The child's social surroundings, particularly the home and character-building agencies, likewise help to mold his experience. During the early years the child's strongest social bond is with the parents, to whom he ascribes supreme knowledge, power, and sanctity. But as the child progressively comes to self-consciousness and begins to question his parents and the world in which he lives, he discovers that these supreme qualities lie beyond the family circle. It is at this point that parents can assist the child in making his transference of love, admiration, and loyalty to a higher object of devotion. It is through the sympathetic love and guidance of the parents that the child gradually and unconsciously enters into the spirit of loving and knowing God.

* Editor of the *Adult Student*, Methodist General Board of Christian Education, Nashville, Tennessee.

¹ Jennie Lou Milton: "The Little Child and God," p. 8; pamphlet No. 104-H, published by Whitmore & Smith, agents.

OCCASIONS FOR CHILDHOOD WORSHIP

Some children show a readiness to worship as early as two years of age, while others do not respond until much later, depending, according to Mrs. Edith R. Mumford, upon "the fineness and depth of the child's moral nature, and the fullness of his spiritual imagination." The child's power of spiritual response is dependent on the call made upon it, and it is incumbent upon the parents to direct the reverential attitude of the child along the line of natural and normal development. This means that the child's wide and varied experiences in particular areas of interest—his play life, his household chores, his nature contacts, his desire to dramatize, his appreciation of music and art, and his reading for pleasure—need to be explored and made the allies of larger religious growth. There is much pleasurable reading material, rich in spiritual content, available for children in the form of Bible stories, poetical works, and inspirational biographies. Here we may mention *Bible Books for Small People*, by Chalmers and Entwistle (Thomas Nelson and Sons); *The Child and His World*, and *Walking with Jesus in His Home Country*, by Chamberlin and Kern (University of Chicago Press).

Children normally welcome definite times and occasions when they may express in their own way their religious impulses. Some of the occasions which offer special opportunities for children to participate in spontaneous worship are as follows:

1. *Mealtime Devotions*—A recent canvass of the religious practices of a number of families revealed that grace at meals was the one devotional exercise regularly engaged in, and that increased emphasis was being placed on participation by the family group. Children are asked to offer a brief prayer, but no particular routine is followed.

2. *Bedtime Prayers*—Some parents simply call their children's attention to their prayers, hoping to stimulate a worship response. In some instances parents engage in an informal circle of conversation and prayer in the children's bedroom, at which time the children express their own thoughts and desires. Still other parents give the smaller children individual guidance by reading or reciting some appropriate prayer, and then asking each child if he wishes to pray for some person or thing. Through spontaneous

expression the child's prayer life is expanded from year to year. Two small volumes, *Prayers for Little Children* and *My Own Book of Prayers*, edited by Mary Alice Jones (Rand McNally and Co.), offer valuable guidance in this connection.

3. *Family Councils and Trysts*—Occasional family councils have been made real worship experiences in some instances, in which all members of the family grow in mutual appreciation, understanding, and fellowship as they face together common household problems. The family tryst on Sunday evening offers a splendid opportunity for the enrichment of family life and worship through an exchange of helpful experiences, the singing of folk songs and hymns, and the use of devotional reading. Helpful devotional services for family use are carried in the periodical, the *Christian Home*.

4. *Nature Outings and Retreats*—Quiet talks by the family group on nature outings are utilized by some parents to inspire a worshipful mood.

5. *The Weekly Program of the Church*—The church influences the religious life of the child by providing an opportunity for fellowship and worship in a group larger than the family. This is particularly true of the church school, where many children experience their first participation in worship. One four-year-old child, the daughter of a clergyman, whose parents had never mentioned to her the subject of prayer, offered her first short prayer spontaneously in a midweek prayer service, and continued to do so for a number of years. The informal participation of others in the service stimulated her own desire to take part, which became the beginning of a happy and wholesome experience in group worship and fixed the activity of the church favorably in her mind.

6. *Religious Festivals*—Every opportunity should be utilized by the family to create an atmosphere of reverence during Thanksgiving, Christmas, and Easter, and to separate from these festival occasions pagan and commercialized associations. In the presence of the Christmas tree the family may pause for a brief prayer; or preceding the Thanksgiving meal the family may engage in informal expressions of gratitude and worship, participated in by guests who may be present. The story of the Nativity and the story of the Pilgrim Fathers also offer opportunities to spontaneous drama in the family group.

SOCIAL EXPRESSION OF PRAYER LIFE

These instances show that the attitude of prayer, insofar as this involves the total personal response of the worshiper to God, can take place anywhere and at any time, and constitutes the distinctive act of religion. In the normal, developing child this response is colored by the distinctive character of his concept of the world, his reaction to his environment, and his response to the social group. The child's early behavior tendencies are socially conditioned, and he responds to his environment with his whole being. He feels dependent upon his parents, and out of the relationship of tender care and association, love is kindled between them. But this love, the child discovers, deepens with understanding, and it grows with acts of mutual helpfulness. Likewise, the child's communion with God should issue in loving trustfulness, which deepens with a growing understanding of God's good gifts, and finds expression in helpful service. Only as the child practices the love of God does he come to know God more completely.

CLARIFYING ADULT RELIGIOUS EXPERIENCE

At each stage of their religious development children need the shared experiences of adults, especially of their parents, to help them in clarifying their convictions. In the home, particularly, should children be surrounded by those influences and provided with those presuppositions which are simple, direct, and eternal in order that they may be guided into a more perfect knowledge of God and fellowship with him.

It is at this point that the religious development of children is seriously handicapped today because of the general abandonment of formal types of religious instruction in the home, without the substitution of more adequate techniques to give intelligent and sympathetic direction to the child's potentialities for worship. The failure of parents to provide new techniques of worship may be accounted for by the basic questionings of supernatural religion which have characterized the present "age of disillusionment." Until parents themselves have attained a clear apprehension of the reality of God and his relevancy to human need, it is too much to expect that they will give themselves ardently to the spiritual direction of their children.

The viewpoint that there is no supreme being worthy of worship or possible of communion has arisen slowly and reluctantly, until at present there is a considerable number of persons who openly avow that there is no room for a God save in the imaginations of men. But the decline in religious allegiance has been relative rather than absolute, from which we may conclude that the roots of religion, as C. J. H. Haynes says, "are struck deep in human habits, if not in human nature." The positive appreciation of what God really means to mankind, is evidenced in the individual's own need for personal companionship with One who is conceived to be the constant, eternal object in an encompassing and mysterious creation.

Annual Meeting

DR. JUSTIN WROE NIXON, of Colgate-Rochester Divinity School, is the special speaker at the annual meeting of the International Council beginning February 6, 1939. Dr. Nixon will speak to all the professional advisory sections on each of the three days, February 6 to 8. He will deal with basic problems facing modern Christianity, particularly Christian faith, America's contribution to present-day Christianity, and the church's stake in democracy. These lectures are awaited with interest as a central feature in these significant meetings.

Following these section meetings, February 9 and part of the 10th are giving to committee meetings, 10 and 11 to the Educational Commission and 13 and 14 to the Executive Committee. The Fellowship Dinner will be held February 8.

Full information can be secured from the Council offices, 203 N. Wabash Avenue, Chicago, Illinois.



We Could Try That!

The only real thinking we do consists in problem solving. At least so says educational psychology. Glory in your problems, then, for they are an opportunity to think. And one of the fruitful stages in thinking is to find out how others have faced similar problems. What church

school problem have you for this page?

What experiment have you carried out that is worth sharing with others? You may do that too through this page. It's yours either to state your problem or report your experiment. Use it.

This Church "Retreats" Forward

The Stone Street Presbyterian Church, Watertown, New York, Rev. Leon D. Sanborne, Minister, faced its total program in an all day "retreat." The report reproduced here-with in condensed form shows how creative and forward looking such a venture may be. The retreat was held at Oak Point, June 25, 1938.

The purpose of the retreat was "To evaluate our present church program and plan for the year ahead, seeking God's will and the most effective way to be Christian in our day."

Representatives of every church organization and their immediate families were present, a total of thirty-six adults and six children. The meeting was opened at 10:30 A.M. with a brief devotional service followed by three periods of discussion of different phases of our church program. Between these periods time was taken for recreation, a dinner at noon and picnic supper at night. The retreat closed with a consecration service at 7:30 P.M.

THE WORSHIP PROGRAM was discussed, with the following findings, the proper committees being appointed where needed:

1. That the choir processional be continued.
2. That the choir gowns be cleaned and old ones replaced.
3. That new music for the choir should be purchased.
4. That the choir should sing an "Amen" after the offertory prayer.
5. That children's stories should be limited in length, omitted in summer.
6. That ushers should make more of an effort to greet strangers.
7. That elders at the communion services wear white shirts and dark suits.
8. That the choir should be asked to sing through June.
9. That there should be a Junior Choir to sing about once a month.
10. That in the church school, older departments should meet together for worship occasionally.

THE RELIGIOUS EDUCATION PROGRAM discussion brought these findings:

1. That definite standards should be required of church school teachers: high school education, religious background, experience with children.
2. That suggestions of qualified teachers be given to the superintendent.
3. That the weekday school of religious education should be continued.
4. That the vacation church school be omitted this year.
5. That our church adopt the Adult Education Program of the International Council of Religious Education. Under this plan the adult classes of

the church school and many of the church organizations could accomplish their purposes more effectively and stimulate greater interest.

MISCELLANEOUS PROBLEMS were discussed with these findings:

1. That the Missionary Society include a mission study program in the proposed Adult Education Program.
2. That the Junior Congregation be put under the supervision of the Missionary Society, the Society appointing the committee for this work.
3. That the need for hymnals in the junior department be studied and action taken if necessary.
4. That the Forum secure program material at the summer conference.
5. That the Religious Drama Club promote attendance by use of committees in various church organizations.
6. That the session appoint a committee for the possible organization of an intermediate age Sunday club or group.
7. That a committee study the possibility of what action can be taken in the near future for the much-needed redecoration of our church auditorium.
8. That the retreat be made an annual affair.

Most of the committees appointed have been meeting and their reports will be considered at early session or trustees' meetings.

Developing a "Faculty" for the High School Department

I have been confronted many times by teachers of the high school and college age who are dissatisfied with the regular departmental lessons. (So writes Rev. E. Paul Hovey, Director of Christian Education at the Central Presbyterian Church in Amarillo, Texas.) The reason seems to be that, as they express it here, they "run out of soap." In other words their background in religion is not broad enough to handle a wide range of courses covering many fields of study. Such approaches as "A Survey of the New Testament," "Science and Religion," "A Christian's Ethics in Business," "Church History," "Missions," "Psychology of Religious Experience," and "Christian Beliefs," make too heavy a demand on the general preparation and background of the ordinary teacher.

To cope with this situation we are working out a plan of short term teachers each of whom specializes in a given field of study. A teacher with a good biblical background will teach "A Study of the Fourth Gospel." Another with a passion for evangelism will be the leader during the study

(Continued on page 40)

Weekday Religious Education Succeeds

By ALICE GEER KELSEY*

TEN YEARS AGO a citizen of Ithaca, New York, had a vision that became contagious. The result was weekday religious education in the public schools of the city.

The depression came. Churches and charitable organizations cut expenditures. Weekday religious education had a precarious budget but it went bravely on. A year ago, at the close of its ninth consecutive year in the fourth, fifth, and sixth grades of the six public schools of the city, money was assured to carry it on into the seventh grade of junior high school during the year just closed. The money was pledged at an interdenominational mass meeting when the enthusiasm left no doubt of the high place held by weekday religious education in the community.

There has been no mysterious magic invoked to make the work successful in Ithaca. Its gratifying results have been founded on three essentials which any community might achieve: a high degree of interdenominational cooperation, actively sympathetic school authorities, and competent teaching.

A COOPERATIVE ENTERPRISE

The Ithaca Council of Religious Education sponsors the work and illustrates how the schools and various denominations work together. It is composed of the superintendent and assistant superintendent of schools, the principals of the various schools, the pastor and two laymen from each of the churches. The Protestant denominations represented are Baptist, Congregational, Episcopalian, Methodist, Presbyterian, and Unitarian. There are a few small churches of conservative doctrine which have not joined in the active support of the work, though their children all attend classes and some of the parents as individuals have shown great interest. The Jewish rabbi and the Catholic priest often attend council meetings and take part in public gatherings, though their churches do not help financially. The Jewish and Catholic children meet at the synagogue or Catholic church for their religious instruction. When a Jewish or Catholic child does elect the school work in religious education, his card is shown to the rabbi or priest so that there will be no danger of misunderstanding.

The members of the council determine the policies, try to keep their respective churches informed, manage general publicity, and struggle with finances. This work is done at a monthly luncheon. The noon hour seemed the only time when the majority could be free.

Until the recent mass meeting the financing of the work had been wholly by the cooperating churches. Weekday religious education is put in the annual budgets on a par with fuel, music, and other items. During the depression when church budgets were staggering badly, the council had many a dismal consultation. Always the churches rallied before the patient director's salary was too hopelessly in arrears. Since the recent contributions made by individuals for the advance into the junior high school, there is hope that

Weekday church schools are the most effective method used by the Protestant churches of the United States to increase the amount of religious instruction given to boys and girls and to integrate it more closely with public instruction. The present need is for more vigorous promotion of these schools by the churches. This account of a school which has been successfully carried on for ten years is worthy of careful consideration.

such gifts will be repeated annually to augment the church contributions.

PUBLIC SCHOOL ENCOURAGEMENT

The cooperation of the school authorities has been magnificent. From the superintendent of schools down, there has been nothing but friendliness and the desire to further the work. The signature of the superintendent goes with that of the director of religious education on the mimeographed letters which the children take home at the beginning of the school year. This letter accompanies the card which the parent or guardian must sign if he wishes the child to be excused from school for a period a week to receive the religious instruction. The past year over ninety-nine per cent of the Protestant children in the lower grades elected religious education. The percentage in the seventh grade was only about fifty per cent, the difference being in part accounted for by difficulties in schedule and a shortened class period. The term Protestant merely means non-Catholic or non-Jewish. Almost half of the children who pass as Protestants have no regular religious instruction aside from the school work.

IMPORTANCE OF GOOD TEACHING

The most loyal interdenominational backing and the most helpful Board of Education would have been of no avail without the third element of success—good teaching. Ithaca has been very fortunate in the two women who have served as directors of religious education—the first for four years, the second just completing her sixth year. They combined the necessary training and experience with personalities that appealed to children and inspired confidence on the part of teachers and church folk.

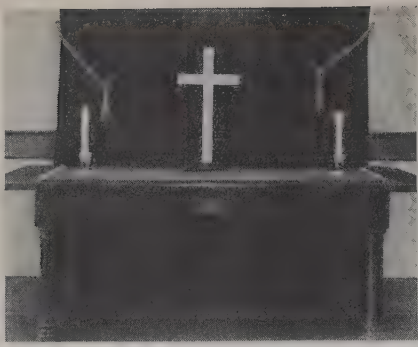
While doing the bulk of the teaching herself, our director has had some helpers. These have been a more or less changing staff of part-time workers. They have all been of training

(Continued on page 21)



Illustrating the Lord's Prayer in a weekday school

* Ithaca, New York.



Beauty Comes to the Church School

By JOHN R. SCOTFORD*

THE ANCIENT ALLIANCE between righteousness and ugliness is passing. The church school is no longer a suspiciously juvenile institution to be kept below stairs in the damp of ecclesiastical cellars. Nor is its meeting place subject to ingenious combinations of togetherness and separateness which defame the name of Akron but which have no proper architectural standing on sea or land. Religious education is getting away from the notion that it can only function properly when it has at its disposal a hive of separate class rooms whose usefulness is usually limited to about thirty minutes a week. As our churches become more beautiful the rising tide of aestheticism is reaching even the church school. Youth is having an increasing opportunity to "worship the Lord in the beauty of holiness."

True to the traditions of Protestantism, our improving taste appealed to the ear before it approached the eye. Worship has been a word to conjure with in recent years. Although some sins have been committed in its name, our music is better and our prayers less wordy and more meaningful than ever before.

Inevitably the desire for a reverent atmosphere has proceeded from the ear to the eye. Good music and fitting words are most effective in a setting that is physically beautiful.

The cult of worship has prepared the way for long overdue changes in the physical arrangements of the church school. The superintendent has ceased to be primarily a

"platform man" who stands people up and sets them down to the tinkling of a bell, and who talks much about many matters. In the new scheme of things the central place is held by the leader of worship, and his success depends very largely upon the degree of his self-effacement. The superintendent's desk is ceasing to be the focal point in the assemblies of the school.

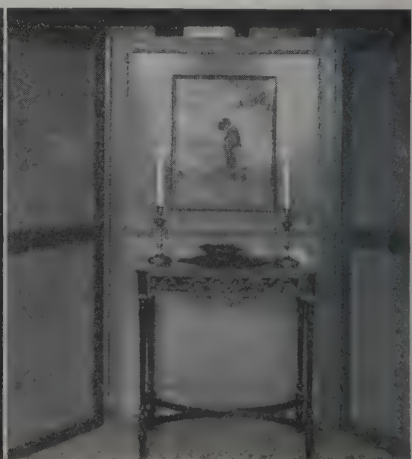
After the superintendent has been dethroned and somewhat muffled the next step is to find a new center upon which the eyes of the school may rest. Nothing helps to create a community of interest more than for an assembly of people all to look at the same object at the same time. If such a unity is to be achieved today the center of attention must be both beautiful and meaningful.

An increasing number of church schools are discovering that their place of assembly can be invested with a worshipful atmosphere without the investment of any significant sum of money. The fundamental requisites are not dollars, but taste, ingenuity and a little venturousness.

For the encouragement of the timid it may be said that apparently there are fewer objections to innovations in the assembly room of the church school than in the auditorium of the church. This is probably due in part to the desire to escape from the ugliness which has prevailed in the church school quarters in the past and in part to the freedom from religious traditionalism which our young people enjoy. No one has reported encountering any serious objections to setting up a central focus of worship for young people, only it might be well to avoid the ancient name of "altar"!

Most of these steps towards a better setting for worship have been utterly simple and yet surprisingly effective.

* Editorial Secretary, Board of Home Missions of the General Council of Congregational and Christian Churches, New York City.



Simple and inexpensive worship centers transform ugly Sunday school rooms into places of beauty.

The First Congregational Church of Janesville, Wisconsin, has redeemed its ancient high-ceilinged Sunday school room by setting before Hoffmann's familiar picture of the boy Jesus in the temple a low table upon which is placed an embroidered cloth, two lighted candles, a silver plate for the offering, and an open Bible. The only cash investment was for the candles; everything else was either found around the church or borrowed from the parsonage. In an endeavor to discover the most effective arrangement of the room these objects have been tried in a number of different locations.

The arrangement used in the primary department of the Center Church of Torrington is so simple that it can be put up and taken down each Sunday morning. It consists of a folding screen upon which is a picture of a child shepherd and a small table upon which is placed a copper bowl and two candle sticks. The woman who contributed the bowl remarked that she had long been looking for some good use to which it could be put! Yet this bit of beauty has transformed a general utility room into a place of worship.

The First Church of Christ in Glastonbury, Connecticut, transformed a conventional Sunday school room with balcony and class rooms for a reported expense of eight dollars. This was done by hanging a rich velvet drape behind an old communion table upon which were placed two candles and a cross. The money was spent for the hangings; the cross and candle sticks were donated. Such gifts always "come easy," as people are more than glad to make them as memorials.

To escape from the barniness of its old-style assembly room, the South Church of Concord, New Hampshire, curtained off a portion of its large assembly room for a young peoples' chapel where two of their departments hold their worship services. Much of its effectiveness is due to the custom of having the number of seats available just about equal the number of worshippers.

Perhaps the record should be made complete by setting down a negative instance. A certain church in Massachusetts has recently erected a memorial parish house which includes a beautiful chapel, and yet the upper departments of the school are meeting in an assembly room which has a stage across one end and whose slippery floor suggests dancing rather than worship. Their idea is that the young people should "only occasionally" enter the chapel!

Young people are more responsive to their physical environment than older folk realize. As a boy growing up in the public schools of Chicago it was a great day for me when the city introduced a bit of color into its class rooms by calsumining the space between the top of the blackboards and the picture molding a restful green. Youth has an eye for beauty. The reenforcement of religious education with art is long overdue.

Weekday Religious Education Succeeds

(Continued from page 19)

that would qualify them to teach in the public schools. They have been college or normal school graduates and have previously proved themselves successful church school teachers. Though the remuneration of these part-time teachers has been nothing to lure a mercenary soul, it has been just enough to keep the teaching out of the volunteer class. This is very important as the director must be free to choose these helpers and give them advice as she sees fit.

The careful selection of teachers cannot be overemphasized, as the requirements for teaching religion in the public schools are most exacting. In the first place, the teacher must be the sort of person the children would like to be or her words are as sounding brass or a tinkling cymbal. She must be prepared for the queer assortment of questions that is sure to come her way. She must have a fund of fascinating teaching material. And finally, she must be able to find out the behavior regulations maintained in each room she meets and uphold those regulations with Christian dignity.

CURRICULUM USED

The curriculum in the Ithaca schools has varied with the years. It is adapted by the talents of the teacher to the needs of each particular class. In general, *Building Christian Character*, by Blanche Carrier and Amy Clowes, has been followed by the fourth grades, or at least has been used as point of departure. As it is in the fourth grades that most of the assistants have worked, it is necessary there to have a textbook to give guidance to the less experienced teachers of religion. After several courses have been tried during previous years, the fifth grades now are studying their relation to the community. The director, combining the several good textbooks on the subject with her own abundant ideas, has been successful in making the youngsters appreciate what their community does for them and realize what a large part a small person can have in creating a Christian community here and now. The sixth grades go more deeply into the application of Jesus' teachings to their everyday lives. The director knows her sixth grade pupils so well that her teaching can become personal and very valuable. The new course offered this year in the seventh grade was on the making of the Bible.

After ten years, we have a right to pause and ask what all this labor and money have accomplished. The adults of Ithaca are learning that denominations, pulling together, can do what no one church could do alone. The children of Ithaca are learning that Christianity is attractive, that it is an everyday thing, that church and Sunday school attendance are something to be desired, that denominations do not matter, that God is their own loving Father, and that Jesus has shown a definite way of living—a joyous, attractive, practical way.

Introducing Circulation Manager

WE INTRODUCE this month Miss Meredith Ward, the new Circulation Manager of the JOURNAL. In this capacity and as administrative assistant in the Council office she succeeds Miss Florence Teague.

Miss Ward grew up in Alabama, took Junior College work at Gulf Park College, and undergraduate and graduate work at the University of Alabama. She also took work at Columbia University. Her special training and experience have been in business administration. She came to the Council from the National Branch Office of the Girl Scouts. Her church connection is Southern Baptist.

JOURNAL readers will meet Miss Ward personally when the next expiration notice arrives—and in other ways.



Juvenile-Court Statistics, 1937¹

What Are the Facts?

IN 1937 there was an upward trend in the number of juvenile-delinquency cases coming before the courts that report to the Children's Bureau of the United States Department of Labor. In the areas served by 28 courts that have reported to the Bureau each year since 1929, the number of delinquency cases in 1937 was 11 per cent greater than in 1936. This increase followed a six-year downward trend. These courts, each of which serves an area of 100,000 or more population, are located in 17 states and the District of Columbia, and are scattered widely over the United States.

Four of the 21 courts reporting increases showed increases of less than 10 per cent, 6 showed increases ranging from 10 to 20 per cent, 7 showed increases of 21 to 30 per cent, and 4 reported increases of more than 30 per cent.

Reports received by the Children's Bureau on the number of dependency and neglect cases disposed of by the courts during 1937 reveal that there was also a reversal in the downward trend of these types of cases. In the areas served by 20 courts for which information is at present available for 1936 and 1937, the number of dependency and neglect cases dealt with in 1937 increased 25 per cent as compared with 1936, or from a total of 7,082 to a total of 8,843 cases.

DELINQUENCY AMONG BOYS AND GIRLS

The total number of boys' cases brought before these courts during 1937 constituted 26,407, or 85 per cent of the total. Girls' cases totaled 4,631. The number of boys' cases increased 12 per cent from 1936 to 1937, whereas the number of girls' cases increased only 7 per cent. The number of boys' cases reported in 1937, however, was 16 per cent less than the number reported in 1930, viz. 31,480, which was the peak year for boys' cases. The number of girls' cases in 1937 was 26 per cent below the number for 1929, viz. 6,277, the peak year for girls' cases.

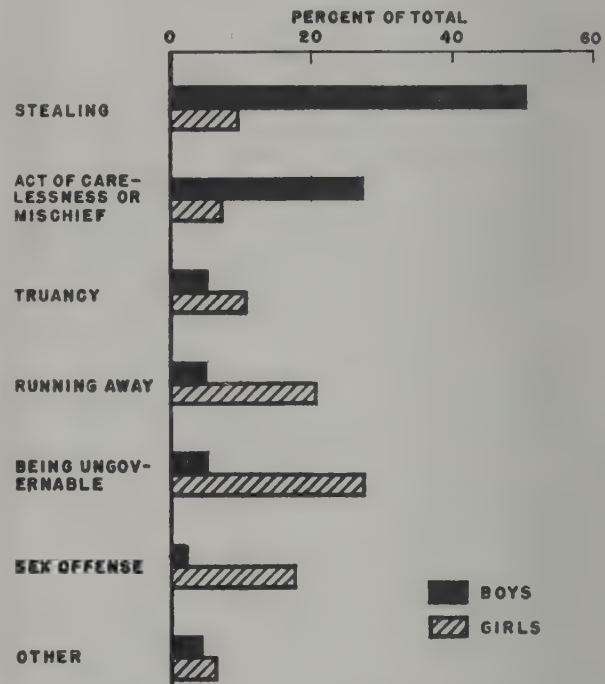
AGE DISTRIBUTION OF DELINQUENCY CASES

Twenty-seven courts provided data on the age distribution of the delinquency cases. The distribution shows a wide variation between the sexes, although the largest proportion of cases for both boys and girls was in the age group that included the 14- and 15-year-old children. The girls, however, were older on the average than the boys: the median age for the girls was 15.0 years, compared with the median age of 14.5 years for the boys. The proportion of children 16 years of age and over is greatly affected by the limitations on the age jurisdiction of the courts. Fifteen of the 27 courts are authorized to deal with children over 16 years of age, and in these courts the number of cases of children over 16 constituted a substantial proportion of the total number of cases handled during the year. The age distribution of children dealt with in 1937 varied but little from the distributions noted in the years 1929 to 1936 with one exception: in 1937 there was a slightly larger proportion

of cases of boys 16 and 17 years of age dealt with by these courts than in the previous years.

TYPES OF OFFENSES

The reasons for referring boys' and girls' delinquency cases to the courts in 1937 are given for 27 courts in the chart which follows.



PERCENTAGE DISTRIBUTION OF REASONS FOR REFERENCE TO COURT IN BOYS' AND GIRLS' DELINQUENCY CASES DISPOSED OF BY 27 COURTS IN 1937

The reasons which bring boys before the courts differ from those for which girls were brought into court. In one-half of the boys' cases the referral was for some type of stealing and in more than one-fourth of the cases, for the commission of acts of carelessness or mischief. Among the girls' cases, however, the largest proportions of referrals were for running away, for being ungovernable, and for sex offenses. These three types of offenses accounted for 66 per cent of all girls' cases.

FOR DISCUSSION

1. What are the facts regarding juvenile delinquency in your community?
2. What are the causes of juvenile delinquency and what is your church and community doing to remove them?
3. Are the relations between the courts, the police, and educational and welfare agencies of your community in preventing juvenile delinquency wholesome and constructive? What could be done to improve them?

¹ Based on Social-Statistics Supplement, No. 1, September 1938 to *The Child*, Vol. 3, No. 3, United States Children's Bureau, Washington.

Guiding Beginners in Worship

Winter Experiences

By ELIZABETH McE. SHIELDS*

THE Christmas season, most joyous of all, has just passed. All of the unselfishness abroad in the world seems to have found lodgment in the hearts of young and old. And there is a spiritual atmosphere that makes the experiences of loving and giving a part of everyday life. The song that was sung over the plains of Bethlehem is still echoing in hearts and voices. The thought of the Babe in a lowly manger has quickened the heart beats of our children and they have truly worshiped.

Perhaps no season can compete with the Christmas season in interest and in opportunities for guiding children in worship experiences. And so it is important that leaders of beginners plan carefully in order that the spirit of Christmas may permeate the months that follow.

HOME EXPERIENCES:

Before we think of curricula possibilities in the church school it will be wise for us to consider some of the experiences that are likely to obtain in the homes of our children in the winter months.

First of all we must recognize the fact that the winter season will keep many children indoors for many of their play experiences. And, even in cases where out-of-door play is possible, more physical activity is demanded and the character of play is changed. Instead of making a doll house under the trees, the beginner may be allowed to help Big Brother make a snow man or Eskimo igloo on the lawn.

In thinking of a little child's experience with the first snow of the season, we are reminded of a very lovely incident which Miss Frances Danielson related a few years ago from the report of "one of the mothers" of the children she taught,—and it must have been a very wise mother, indeed.

"I'm having the best time!" the excited little beginner called, as she ran into the kitchen where her mother was baking bread. Then—a bit more quietly—"I feel like talking to God." The eyes of the child were dancing and her cheeks rosy from her play in the snow, and her voice held a note of joy and happiness.

The mother stopped her bread making for the moment, to attend something even more important. "Shall we talk to him right now?" she asked. And, as the two heads were bowed, a very real and earnest "thank you" was voiced to the One who can read all hearts and hear unspoken prayer, but who delights in sincere spoken words of appreciation and thanksgiving.

Indoor play keeps a child very close to Mother and makes direct guidance possible. And by "guidance" we do not mean a kind of nagging that is disagreeable and rightly resented by children. We are thinking of fascinating opportunities of living with children and learning from them while they also learn from Mother.

In thinking of winter experiences, we are reluctant to mention "illness" but there are more shut-ins from illness, in the winter, than in any other season. And, while we do not suggest that children be allowed to expose themselves to contagious or infectious diseases in family or neighborhood, there are thoughtful things that children can do to show sympathy and consideration for others.

Among the happy indoor experiences of winter is the bedtime story hour with Mother or Father, a time which may now be lengthened on account of the short winter day and early twilight. This is the parent's opportunity for enriching the child's experience through the information and through the suggestions that are often embodied in stories. Poems and songs and Bible verses may also find a place in this intimate bedtime hour. And experiences in worship may be expected and often realized.

CHURCH SCHOOL GUIDANCE:

"But," says a teacher of beginners, "you have spoken of home experiences only. We are, of course, interested in what our children do at home, but we are not sure that we know how to help them when they are away from us. We should like help at this point and should like, also, to know how better to utilize opportunities for first-hand experiences in the church school hour." These are thoughtful questions, and we shall attempt at least a partial answer to them.

There are two ways in which a teacher may help to give religious significance to home experiences. And one of these ways is through conferences with parents—sharing purposes with them and planning together. Why not have a conference of parents and teachers for a frank discussion of the wintertime experiences of children, and think together of ways in which each may help the other in connecting these experiences with God?

The other way in which a teacher may have a part in home experiences is through the use of materials and methods that should have a "carry over" into the home. The following example of meeting a wintertime interest of beginners is an illustration of what we might call a "living experience" which should serve also to enrich future home experience.

The children in a beginners' department discover, through the window, the dancing snowflakes of the first snow of the season, and they are thrilled. If they are allowed to act in a normal way, they will probably run to the windows where they can see better. The teacher will wait for a few minutes, until curiosity is partly satisfied. Then she may tell the story of Little Boy who was not quite four years old when he saw his first snow fall. He was thrilled as he looked through the window in the living room. And, when told that God, our heavenly Father sends the snow, he said, very softly, "I love you, God."

Very quietly, then, the teacher may follow the story by singing or saying:

When snowflakes fall, I know the One
Who sends them down, I do.

I softly say a prayer to God—
I whisper "I love you."¹

Next may follow conversation about the pleasures and uses of snow. Coasting and other forms of play will doubtless be called to mind. The protection of bulbs and seeds and shrubs may be mentioned by the teacher. And the conversation should include the thought of care for the birds who find it difficult to find food in the snowy season. Children may be led to feel that they are working with God in caring for his creatures.

A prayer of thanksgiving for snow should now be very real on the part of the children, as the leader voices their appreciation.

Of course we realize that the first snowfall of the season may not be so timely as to arrive on Sunday morning, and that in most cases we may have to be content to enrich a recent experience, presumably one that may be repeated from time to time during the winter months. In such cases the same materials may be used, even though we are compelled to admit a diminution of glamour and thrill.

We spoke last summer, in this series of articles, of the value of guidance in play, even in the use of make-believe or dramatic play. So we shall not dwell on this. But we must draw the attention of the church school teacher to the opportunities now available for helping to create Christian attitudes toward play experiences, both at church school and at home. This result should come through free play as well as through dramatizing the ordinary situations that are constantly arising in the home; for example, a willingness to play alone at times, thoughtfulness in keeping the play room tidy,

(Continued on page 39)

¹ Copyrighted by E. McE.S. The song was written by author as a result of experience recorded above.

* Montreat, North Carolina.



FEBRUARY

WORSHIP PROGRAMS

PRIMARY DEPARTMENT

By Margaret Sherwood Ward*

THEME FOR FEBRUARY: *Living as God's Children*

For the Leader

This month, in public school, primary children will be hearing stories about our two great national heroes, Lincoln and Washington. They will also be observing Valentine's Day in some appropriate way. Since these are natural interests of the children at this time, it would seem fitting to provide them with worship experiences to emphasize the heroic, friendly, and loving characteristics of these men it would be well for them to learn to imitate.

Suggested Emphases

FIRST SUNDAY: *God's Children Are Friendly*SECOND SUNDAY: *God's Children Are Loving*THIRD SUNDAY: *God's Children Are True*FOURTH SUNDAY: *God's Children Are Brave*

Activities Which May Lead to Worship Experiences

1. Conversation about what it means to live as God's children. How can they show they wish to be friendly? How show love for others? How should they act when they are afraid or there is something hard to do? Can they always be depended upon to do what is right?

2. Finding pictures of children who are trying to live as God's children. Making a poster, chart, scrapbook or frieze.

3. Learning and singing songs about being friendly, loving, true, and brave.

4. Listening to stories about Lincoln, Valentine, and Washington that emphasize their heroism and loving deeds for others.

5. Sharing stories or dramatizations about these heroes being learned in public school.

6. Finding and learning Bible verses about living as God's children.

7. Composing prayers asking for God's help in living as his children, or memorizing prayers for children written by others.

8. Solving problems in Christian living as they present themselves in class activities.

9. Planning to bring happiness to someone on Valentine's Day. Making valentine greetings to send to sick or shut-in children at home or in a hospital. Plan-

ning a Valentine party for another group of children. Making valentines for parents or other adult friends like their minister or church school teacher or superintendent.

Materials That Will Enrich Worship

SONGS:

- "Friends"^{1, 2}
- "Our Thanks for Friends"³
- "Jesus, Friend of Little Children"^{1, 2, 5}
- "Father, We Thank Thee"^{1, 2, 5, 6, 6}
- "God is My Helper"¹⁴
- "Father, Hear Thy Little Children"^{11, 3}
- "Jesus Wants All of His Children"¹²
- "Like Jesus"¹²
- "I Will Be True the Livelong Day"^{11, 2}
- "Being True"¹²
- "A Prayer for Help"¹¹
- "What Time I Am Afraid"^{11, 5}
- "Father in Heaven"¹³
- "Loving Father, I Would Be"¹²
- "Hurrah for the Flag!"¹²
- "Thank You, God, For All I Have"¹²

BIBLE VERSES:

- "I have called you friends."—John 15:15
- "Ye are my friends, if ye do the things which I command you."—John 15:14
- "A friend loveth at all times."—Proverbs 17:17a
- "Thou shalt love thy neighbor as thyself."—Matthew 22:39b
- "Let us love one another."—I John 4:7
- "Forget not to show love unto strangers."—Hebrews 13:2a
- "Be thou faithful."—Revelation 2:10
- "Speak ye truth each one with his neighbor."—Ephesians 4:25
- "Thou shalt do that which is right and good in the sight of the Lord."—Deuteronomy 6:18
- "Thou shalt not be afraid."—Psalm 91:5a
- "What time I am afraid, I will put my trust in thee."—Psalm 56:3
- "In God have I put my trust, I will not be afraid."—Psalm 56:4b
- "The Lord is my helper."—Hebrews 13:6

STORIES:

- "Truly Brothers"¹
- "David and Jonathan"¹⁸
- "A Very Big Man"¹⁹ (Lincoln's Birthday)
- "The Left-Over Nickel"¹⁹ (Valentine's Day)

¹ Elizabeth McE. Shields, *Worship and Conduct Songs for Beginners and Primaries*. Richmond, Va., Presbyterian Committee of Publication, 1929.

² *Primary Music and Worship*. Philadelphia, Presbyterian Board of Christian Education, 1930.

³ Clara Beers Blashfield, *Song Friends for Younger Children*. Rock Island, Ill., The Vaile Co., 1931.

⁴ Danielson and Conant, *Song and Play for Children*. Boston, The Pilgrim Press, 1925.

⁵ Danielson and Conant, *Songs for Little People*. Boston, The Pilgrim Press, 1915.

⁶ Edith Lovell Thomas, *A First Book in Hymns and Worship*. New York, The Abingdon Press, 1922.

⁷ Elsie H. Spriggs, *All-the-Year Stories for Little Folks*. New York, Fleming H. Revell, 1928.

⁸ May be found in the Graded Lessons.

⁹ Mary C. Odell, *The Story Shop*. Philadelphia, Judson Press, 1938.

- "Kitty Gray's Valentines"¹⁹
- "The Valentine Box"¹⁰
- "Drums"¹⁹ (Washington's Birthday)
- "When Tom Did Something Hard"¹⁰
- "Rosemary's Adventure in the Dark"¹¹

Other seasonal and character-building stories from current issues of story papers and leaders' magazines.

PICTURES:

Familiar pictures of Lincoln and Washington.

Pictures of children being friendly and loving, from magazines and story papers.

THE WORK CORNER:

Arrange a corner of the room with the holiday emphases. On a low table provide books of stories, pictures, work materials. Valentines may be made the first two Sundays. A teacher may be ready to read stories or interpret pictures about Lincoln on the second Sunday, about Washington the third Sunday.

THE WORSHIP CENTER:

Plan to use pictures of the two heroes. A suitable background may be arranged with small flags or one larger flag. Candles in one of the patriotic colors may be chosen.

PRAYER POEMS:

If possible, secure from the five-and-ten the two little books called *Prayers for Little Children*¹² and *My Own Book of Prayers*.¹³ In the former book, on pages 46 to 49, there are suggestions for leaders on the importance of guiding little children to pray for help in being good. The following are appropriate prayers that may be used in department worship, or memorized by the children to use in worship at home:

From *Prayers for Little Children*

- "God Speaks to Me," page 7
- "A Prayer for Help," page 50
- "Like Jesus," page 51
- "Forgive Me, God," page 52
- "To Help Others," page 53

From *My Own Book of Prayers*

- "So Many Things to Do!" page 29
- "For Forgiveness," pages 34-35
- "For Trustfulness," page 37
- "For Courage," page 33

¹⁰ Jeanette E. Perkins, *Primary Worship Guide*. Boston, Pilgrim Press, 1929.

¹¹ Margaret Phelps, *Children's Leader*, February, 1935. Philadelphia, The American Baptist Publication Society

¹² Edited by Mary Alice Jones. Chicago, Rand McNally and Co., 1937.

¹³ Edited by Mary Alice Jones. Chicago, Rand McNally and Co., 1938.

* Formerly Assistant Editor of Children's Publications, The American Baptist Publication Society, Glenside, Pennsylvania.

PRAYER ON WAKING

I thank, you, Father, for this day
That you are giving me,
I want to make it happy
As ever a day can be.
I want it to be friendly,
I want it to be gay,
I want it to be loving,
At home, at school, at play,
I know you'll help me, Father,
In all I say and do,
So that, at bedtime, I may bring
A good day back to you.

—DOLORES BINGAMAN¹⁴

To Do My Best

Teach me to do my best, dear God,
In all I do and say,
And teach me to be grateful
For blessings day by day,
And teach me to be kind and true
And brave in every way,
And teach me, heavenly Father,
To be obedient, I pray.

—LAURA EMILY MAU¹⁵

A PRAYER FOR LITTLE CHILDREN

Help us, Lord, to be today
Very kind in all our play.
Make us helpful, make us strong,
Show us what is right and wrong.
Hear us while we pray to thee
That good children we may be.

EDITH C. RICE¹⁶

PRAYER ON GOING TO THE DOCTOR

Today I make a special prayer,
And this is what I kneel and say:

Let me be strong, let me be brave,
Let me have courage, and behave
My best today!

Some things are hard to do—but then,
They can be done. I kneel and pray
That I'll be strong and brave today.

And so I will!; Amen.

—NANCY BYRD TURNER¹⁷

FOR COURAGE

There are hard things
That I must do today,
Dear God.
Hard things,
But I should like
To do them well
And bravely as I can.
I ask for courage;
Let me not give up
When things go wrong,
But gladly try another way.
Dear God,
Be near me
Through the day
And help me do
The hard things well.

—EDITH KENT BATTLE¹⁸

Suggested Program for February 12

THEME: *God's Children Are Loving*

PREPARATION FOR WORSHIP: As the children arrive, they may go to the work corner where one or more leaders are ready to guide them in some interest the children choose. This may be listening to stories about the loving, kindly

deeds of Lincoln or appreciating some of the famous Lincoln pictures or statues. If valentines are being made, these should be completed today. Any other plans for sharing happiness on Valentine's Day should be finished also. A small group may be responsible for arranging the worship center with a picture of Lincoln, or of children bringing happiness to others in a loving way.

QUIET MUSIC

CONVERSATION: Encourage the children to tell stories of Lincoln or Valentine they may have heard in school. Ask especially for those about loving and kindly acts. Help the group appreciate that the reason people remember their birthdays every year is because these men tried to make others happy by being kind and loving. That is one of the best ways to please God and show they are trying to live as his children. Song: "Friends"¹ or "Being True."²

LEADER: Can you remember some of the verses we have found in the Bible that remind us we should always love each other? (If the group do not recall these readily, ask several to read some of the following verses from a Bible in large print: Proverbs 17:17a; Hebrews 13:2a; 1 John 4:7.)

SONG: "Like Jesus."²

STORY:

THE SURPRISE VALENTINES

Tommy and Ruth were having a good time with a big boxful of cut-out-and-make valentines. They had spread them on the table, and were carefully cutting out gay red hearts and

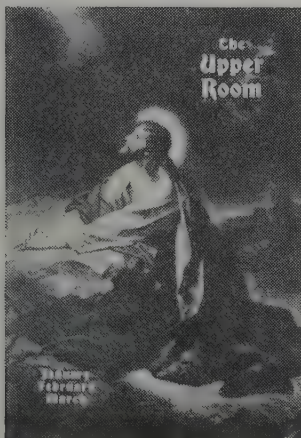
¹⁴ From *The Mayflower*. Boston, The Pilgrim Press. Used by permission.

¹⁵ From *Junior World*. Philadelphia, The American Baptist Publication Society. Used by permission.

¹⁶ From *Story World*. Philadelphia, The American Baptist Publication Society. Used by permission.

¹⁷ From *Picture Story Paper*. Cincinnati, The Methodist Book Concern. Used by permission.

¹⁸ From *My Own Book of Prayers*. Edited by Mary Alice Jones. Copyright 1938 Rand McNally and Company. Used by permission.



Jesus Set the Example of Early Morning Devotions

(Read Mark 1: 35)

"Begin the day with God" is the oft-repeated exhortation. Mark tells us that Jesus went apart, early in the morning, to pray and to commune with the Heavenly Father. If our Lord and Master felt the need of a spiritual undergirding for the day, how can we expect to fulfill our daily responsibilities without following his example.

Four years ago THE UPPER ROOM, containing a devotional for each day of the quarter, by outstanding religious writers, was established as an encouragement and an aid to daily devotions for groups and individuals.

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lace and flowers.

"Let's give the first one that we finish to mother, Tommy," suggested Ruth, and Tommy agreed.

"We mustn't forget a nice one for Miss Burt, either," said Tommy. Miss Burt was the children's pleasant teacher.

Tommy was counting how many valentines were needed, and Ruth began to count how many they were making.

"We need ten, Ruth," said Tommy.

"And we have a dozen, Tommy!" cried Ruth. "That's two over."

"What shall we do with them?" asked Tommy. "We can leave them in the box for next year, but that isn't much fun."

Ruth thought for a minute, while she pasted a couple of tiny pink hearts in place. Then she smiled at Tommy.

"Why not send them to people who aren't expecting any valentines, or maybe just one or two?" she asked. "A surprise valentine is always nice, anyway."

"Yes, it is, Ruth," quickly agreed Tommy. "We were so pleased last year when Bobby and Jean Hill sent us valentines which we weren't looking for. Don't you remember?"

Ruth nodded yes. Bobby and Jean Hill and their mother had visited a few days before Valentine's Day, and then they had sent Tommy

and Ruth each a pretty valentine. That had been a pleasant sort of surprise.

Now the two children agreed that a valentine for someone who wasn't expecting many at all would be an even happier sort of surprise.

"But who isn't looking for many valentines?" wondered Tommy. "Oh, there's Jack Brown, Ruth. I don't believe he gets many."

"Then we'll send him one of our two extra ones," answered Ruth.

"We'll not put our names on it, and he'll wonder and wonder!" said Tommy.

By this time Ruth had thought of someone to whom to send the other valentine.

"I don't believe the postman brings Mrs. Banks many valentines, do you, Tommy?" she asked. "One might please her, and she's always nice to us."

"Yes, she is, so we'll send her the twelfth valentine," he agreed. Mrs. Banks was the jolly old lady who kept the little apple and candy store near the school. It was likely that not many people remembered her on St. Valentine's Day, and maybe Mrs. Banks would be pleased.

That was settled then, and Ruth and Tommy cheerfully finished the boxful of valentines and placed each one in its nice white envelope.

"My, making and sending valentines makes you glad," smiled Ruth. "And I'm gladdest of all because we had these two extra ones."

"Yes, because we hope they'll bring surprise happiness," answered Tommy.

—GRACE HELEN DAVIS¹⁶

PREPARATION FOR PRAYER: We have been planning to surprise someone on Valentine's Day, too. We wish to show our love for ——— and ———, so we have made valentines to send them. (Substitute whatever activity has been planned.) Shall we ask God to help our valentines make our friends happy? Then shall we ask him to help us remember always to be loving every day? What would you like to say in our prayer?

PRAYER by the leader using the suggestions of the children.

PRAYER RESPONSE: "Happy Little Children"³ or "Happy at Work."²

OFFERING. (This may include the regular offering, and the presentation of valentine gifts or greetings.)

OFFERING SONG: "Gifts of Love"^{1, 6} or "Love Gifts."¹

JUNIOR DEPARTMENT

By Ellen M. Goldey*

THEME FOR FEBRUARY: *The Kingdom of God.*

Suggested Program for February 5

THEME: *Finding a Place in the Kingdom Through Love and Service*

QUIET MUSIC (as group gathers)

CALL TO WORSHIP:

God is a spirit,
And they that worship him
Must worship him
In spirit and in truth.

OPENING HYMN: "God of the Glorious Sunshine"

RESPONSIVE READING: (To be used throughout the month)

Leader: Seek the Lord, and his strength, seek his face evermore. (Psa. 105:4)

Group: My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God. (Psa. 84:2)

Leader: Seek ye the Lord while he may be found, call ye upon him while he is near. (Psa. 55:6)

Group: Blessed are they that keep his testimonies, and that seek him with the whole heart. With my whole heart have I sought thee; O let me not wander from thy commandments. (Psa. 119:2, 10)

Leader: I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning! I say, more than they that watch for the morning. (Psa. 105:5, 6)

Group: The Lord is nigh unto all them that call upon him in truth. He will fulfill the desire of them that fear him; he also will hear their cry, and will save them. (Psa. 145:18, 19)

HYMN: "Still, Still With Thee"

CONVERSATION: Urge the boys and girls to recall the kind of Messiah the

Hebrews were expecting. (See these services for Jan. 8 and 15, this magazine.)

LEADER:

When Jesus' brothers were old enough to take care of their mother and sisters, he went to the Jordan River to hear John and Baptist preach and to be baptized by him. It was here that Jesus knew he was the Messiah, the promised one. As John was baptizing Jesus there came a voice to Jesus, saying, "This is my beloved Son, in whom I am well pleased" (Matt. 3:14-17). When Jesus realized that he was to teach the people about God and his kingdom, he wanted to find a place where he could be alone, where he could talk to God about the way he should teach the people. Walking along the shore of the river, he thought of the desert beyond and to this he hastened.

During the next forty days and forty nights which Jesus spent in the wilderness, seeking to know what God wanted him to do, he was tempted to use the power which would be his as the Son of God, to raise a large army and subdue the nations of the world and thus establish God's kingdom. Or to go to Jerusalem when a crowd of people would be gathered there, and jump from a pinnacle of the temple and use God's power to bring him down safely. If such a miracle as this were performed, people would have to believe he was the Son of God. But as Jesus talked to God he knew that God was a God of love, who loved the people and who wanted the people to know him and love him. Jesus knew, too, that God's kingdom was not an earthly kingdom but was the fellowship of those who know God as a God of love and are willing to love and serve him and live the way God wants them to live.

This has always been a hard lesson for people to learn; it was hard even for the disciples of Jesus to learn. One day after Jesus had been talking about the kingdom to his disciples, James and John, two of the disciples, came to Jesus saying, "Will you promise us that we can have the most important places in your kingdom?" But Jesus, answering, told them they were not his to give away but that a place in the kingdom was earned through love and service. "Are you able to work for the kingdom?" asked Jesus, "for whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant; Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. 20:26b-28.

James and John told Jesus they were able and willing to work for what they wanted so Jesus promised them that they should have the work. After Jesus' death, these two brothers spent their lives helping others and teaching them that love

was the law of the kingdom. For as James and John had worked for the kingdom, they discovered that it did not mean thrones and royal robes as they at first had thought, but that God's kingdom which was to conquer and rule the world was to be built up by love and service.

PRAYER

HYMN: "Are Ye Able"

February 12

THEME: *Seeking the Kingdom Through Prayer.*

QUIET MUSIC

CALL TO WORSHIP: (See service for Feb. 5.)

OPENING HYMN: "Forward Through the Ages"

READING: "Canticle to the Sun"¹

O most high, almighty, good Lord God, to thee belong praise, glory, honor, and all blessing!

Praised be my Lord God with all his creatures, and especially our brother, the Sun, who brings us the day and who brings us the light; fair is he and shines with a very great splendor; he signifies thee to us, O Lord.

Praised be my Lord for our sister, the Moon, and for the Stars, which he has set clear and lovely in the heavens.

Praised be my Lord for our brother, the Wind, and for Air and Cloud, Calms and all weather, by which thou upholdest life in all creatures.

Praised be my Lord for our sister, Water, who is very serviceable unto us and humble and precious and clean.

Praised be my Lord for our brother, Fire, through whom thou givest us light in darkness; and he is bright and pleasant and very mighty and strong.

Praised be my Lord for our mother, Earth, who doth sustain us and keep us, and bringeth forth divers fruits and flowers of many colors and grass.

Praised be my Lord for all those who pardon one another for his love's sake, and who endure weakness and tribulation; blessed are they who peaceably shall endure, for thou, O most High, shalt give them a crown.

Praised be my Lord for our sister, Death, from which no man escapeth. Blessed are they who are found walking by thy most holy will.

Praise ye and bless the Lord, and give thanks unto him and serve him with great humility.

¹ Arranged as responsive reading in *The New Hymnal for American Youth*, No. 440, page 318.

* Wilmington, Delaware.

HYMN: "All Creatures of Our God and King"

LEADER: I have asked one of our group to tell us something about the author of the "Canticle to the Sun."

TALK:

The Canticle of the Sun was written by Saint Francis of Assisi who lived between 1182 and 1226. His father was a well-to-do merchant who delighted in his son's wearing fine clothes and leading a gay life. It was his desire that his son live as a prince.

But after a year's confinement as a prisoner of war and a serious illness, the gay life of a prince no longer appealed to Francis so he sold his property in order to give to the church, and he began to serve the sick and the poor, even lepers. This angered his father very much and he disinherited his son. And so like the apostles of old, he lived in absolute poverty, preaching simply to all who would hear him. Soon this saintly man began to attract followers and in ragged gray gowns, barefoot and without money, they went forth two by two to spread the gospel of service. Later his followers were sent to preach and to serve in France, Germany, Hungary, Spain and England. These followers were known as Franciscans or Gray Friars and at one time numbered 150,000.

St. Francis is lovingly remembered as the most Christlike figure of the Middle Ages.

LEADER: We might well ask ourselves, "What made Saint Francis so wonderful, how could he be so useful in the world?" The answer to this question is given, I think in the story, "The Knotted Rope" and I would like to tell it to you at this time.

STORY:

THE KNOTTED ROPE²

Retold from "The Little Flowers of Saint Francis"

"You are a quick worker and a steady one, my son!" Saint Francis's face was friendly as he looked down at Antony, who was weeding the turnip patch.

"I do what I can, Father Francis," said Antony proudly. Praise from the little dark man in his rough gray friar's robe was praise worth treasuring.

Saint Francis walked on into the plain house where Antony lived with the friars who called themselves the Little Brothers of the Poor. Saint Francis was their visitor for a few days. Antony pulled weeds faster than ever, whistling as he worked. Saint Francis had spoken to him. What matter if Antony was the youngest of all those who wore the gray robe of the Little Brothers of the Poor? At that moment he was the proudest.

"What makes Saint Francis so wonderful?" he mused as he attacked the weeds with new vim.

Still wondering about the secret of Saint Francis's greatness, Antony heard footsteps. It was Brother Leo. He knew Saint Francis very well. Perhaps he could explain.

"Brother Leo," called Antony.

"What is it, Little Brother?"

"Why is Saint Francis happier and wiser and kinder than anyone else?" Antony raised questioning eyes to the face of the older friar.

"He is closer to God than the rest of us are," answered Brother Leo. "Even at night, while the rest of us sleep, he goes out alone under the stars to talk with God."

Brother Leo walked on. Antony pulled weeds and thought. He must somehow see what happened when Saint Francis went out alone at night. But how could he keep awake? Ten-year-old boys do sleep so soundly after a day of garden work!

Just then another Brother was passing. Without looking up, Antony saw the skirt of the coarse gray frock. He saw the ends of the rope which was tied about the Brother's waist—just like the rope that Saint Francis wore, and Antony, and all the other Brothers.

The Brother passed by but the picture of the dangling rope stayed in Antony's mind. He knew at last how he could be awake to follow Saint Francis out into the dark.

That night after evening prayers were said,

each of the Brothers spread a mat on the floor and lay down to sleep. The room was so small that the mats were crowded close together. Usually Antony slept wherever his mat happened to fall, but tonight it was different. He watched Saint Francis spread down his mat and then put his own close beside it.

The hours in the turnip patch had made Antony very sleepy, but he was determined to keep his eyes open until Saint Francis had fallen asleep. Excitement kept him awake. Luckily Saint Francis was tired too and was soon sleeping.

Then quietly—oh, so quietly!—Antony felt for the end of Saint Francis's rope girdle. Carefully—oh, so carefully!—he knotted it to the end of his own. Then, a satisfied smile on his face, he snuggled down to sleep, sure now that he would waken when Saint Francis did.

A few hours later, Saint Francis awoke. Sitting up, he felt the cord tighten about his waist, and groping in the dark he found that his cord was tied to Antony's. Saint Francis chuckled to himself as he realized what the boy's plan must have been. With careful fingers he untied the knot and slipped noiselessly out into the night. Antony slept on.

A moon beam shone through the little high window of the room. It danced over Antony's face. The boy stirred and rubbed his eyes. Then he remembered and gave a testing pull at his cord. He sat up in dismay. Saint Francis's mat was empty!

Quietly Antony tiptoed to the nearest door. It was bolted. He crept stealthily to the door that opened out into the woods. It was unlatched. This must be the way Saint Francis had gone. Antony followed the path, thankful for the moon that lighted his way. He understood now why Saint Francis always spoke of the friendly light in the night sky as Sister Moon.

Just a bit down the path, the moon shone brightly on the most beautiful sight Antony had even seen. Kneeling near the path was Saint Francis. His lips moved as he talked with God. They were still as he listened to God. There was a light on his face such as Antony had never seen. He had not dreamed there could be such a look of joy, peace, and courage. Antony had always thought that prayer meant talking to an Unknown Someone far, far away. Surely that was not what prayer meant to Saint Francis. He was talking to a dear Friend, a wise Friend who was very, very close. As Antony watched the joyous face of Saint Francis, he knew that Brother Leo was right. Saint Francis was happier and more useful than other men because he kept closer to God.

Antony watched until his eyes grew heavy and he toppled asleep in the path. In his dreams he still saw Saint Francis, surrounded by a glorious light, talking with God.

An hour later Saint Francis, on his way back to the house, smiled affectionately as he picked up the sleeping Antony and carried him gently back to his mat.

PRAYER: Help us, O God, to keep close to thee that we too may grow useful in extending thy kingdom throughout the world. Amen.

HYMN: "O Christ, the Way, the Truth, the Life"

February 19

THEME: *The Need of the Willing Spirit in Building the Kingdom*

QUIET MUSIC

CALL TO WORSHIP: See Feb. 5.

OPENING HYMN: "With Happy Voices Singing"

RESPONSIVE READING: See Feb. 5.

LEADER:

We discovered last week that the secret of the power and leadership of Saint Francis of Assisi was his closeness to God. St. Francis not only talked to God but he listened to God. He set aside time, even in the middle of the night when he could be alone, to seek God's will for his life, and how joyously he answered the call to go and teach.

Perhaps the reason why more of us are not sure of our work in the world is because we don't plan to have enough time to talk to God. Even junior boys and girls are busy these days with school work and sports, with Y.M. and Y.W.C.A.

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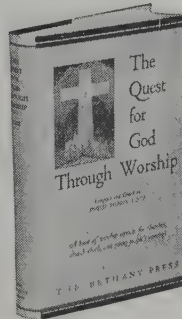
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activities, with music and any number of worthwhile things which take time. And we come tired out to bedtime and we discover that there is time perhaps for a good night prayer but not sufficient time to talk to God or to listen to God. But we must live in close contact with God if we want to hear when he speaks to us.

I would like to tell you a true story of a boy, just a little older than you are who did hear God when he spoke to him through the needs of the boys and girls of India. A friend of mine knows this boy and I am going to tell you the story as she gave it to me.

"Among a group of carefree, happy girls and boys there came one day in one of my classes a tall, overgrown, serious boy of about fifteen. So overwhelmed with shyness was he that he could scarcely speak. After a day or two I knew he needed some help. At my invitation to work with me alone after school, he gave me a swift, sweet smile as if glad that someone understood his silence.

"While we worked he told me about himself. He was born in India of missionary parents, educated in mission schools. He found it hard to adjust himself to the gay, happy, seemingly purposeless life of our American girls and boys.

"In response to my question 'Are you going to return to India as a medical missionary?' he answered 'yes' and then told me this story of his decision.

"Brought up in a missionary home where father and mother were always busy healing the sick, preaching to the ones eager to hear about Christ, and finding every opportunity to reach every one they could with the gospel story; brought up to privations and hardships, he had rebelled.

"So when the time came for him to come to this country to complete his education, he was glad he was leaving India never to return except to visit his parents.

"With sadness at leaving his family but with happiness that he was escaping from such a life, he started the endless miles on foot for the town where he could catch the boat for America, the place where he was going to find his future opportunities and happiness.

"Hardly had he started on his way, when he saw by the roadside, sick and crippled children holding out pleading hands and weak voices crying 'Help us! Help us!'

"He looked the other way. They were not his concern. He wasn't going to have anything to do with them. He wouldn't help!

"He thrust such need and suffering out of his thoughts and plodded on his weary way. But ever as he walked with his mind bent on his school life and future happy career in America there came ever these groups of pleading, needy children: 'Help us! Help us!'

"He wouldn't help! He was not going to be a doctor! He was not coming back to India! Life was to mean more to him in a successful career!

"On and on he went and ever the helpless cry came to his ears, then pierced his heart.

"By the time he had reached the boat, where he began to feel that he was really starting on his life's career, he had dedicated his life to return to India as a medical missionary.

"Eyes that had seen such suffering, a heart that had bled over such pain! Fifteen years old! Do you wonder he found adjustment in such a group of girls and boys difficult?

"Weeks passed by. Everyone who came in contact with him felt his strength and power. He soon found his place. He took a leading part in all the athletics of the school, was a fine student and was soon admired by all.

"There was never any question of what his ideals were nor what he stood for. But he was not a sissy! He was strong physically, morally and mentally.

"My life has been enriched by my years of association with him as were the lives of the girls and boys who worked and played with him. He had something within him that shone out in all he did, something that sent him ever on to his goal."

PRAYER: Our heavenly Father, help us to know that if we would do thy will we must set aside time when we can be alone with thee and talk with thee, time when we can listen to thee. Help us to be willing to do this, we ask in Jesus' name. Amen.

HYMN: "O Master Workman of the Race"

February 26

THEME: *Prayer Brings Strength and Courage for Building the Kingdom.*

QUIET MUSIC

CALL TO WORSHIP:

How precious also thy thoughts unto me O God!

How great is the sum of them!

If I should count them; they are more in number than the sand.

When I awake, I am still with thee.

Psa. 139:17-18.

OPENING HYMN: "Still, Still with Thee"
RESPONSIVE READING: See Feb. 5.

PRAYER: "When Morning Gilds the Sky"

LEADER:

Last week we discovered that if we wanted to know what God wanted us to do with our lives, then we must set aside time when we can talk to him, when we can ask God to help us not only to know what he wants us to do but help us to have the courage to do what he wants us to do. Many people have found that one of the very best times to talk to God when we need not be hurried, is in the morning when we first awaken. What a beautiful time to talk to God! With very little practice we can form the habit of awakening a little while before the time necessary to arise. With thankful hearts for the gift of a new day before us, let us spend this time asking God to guide us through the day and to strengthen

us and give us courage to live this day according to his will. If we do this we are aware of God's presence during the entire day and the hard things become easier and we are radiantly happy throughout the entire day.

How one woman who talked with God every morning found courage to help a very unhappy family, was told to me by a friend who knew the family. I would like to tell you about this family.

Picture a home in which the father was a heavy drinker, a man of violent temper. He was kind at times but kept his wife and two sons of sixteen and eighteen in a state of unrest and unhappiness.

The wife, worn out by his behavior was unable to cope any longer with the situation, and was sent to a sanitarium.

Into this home there came the secretary of this man. She was a completely consecrated Christian woman who had known and loved the boys from their childhood and was willing to do what she could for them.

She tried to get them to stay at home, tried to persuade the father to stay with them. Never was she worried nor flurried. Always was she sweet and kind to the father as well as to the boys.

No matter how hard the situation, she always seemed to have a way out, an adjustment that could be made.

One morning after she had been in the home for weeks she was kneeling by her bed praying as was her custom before she faced her day. When she came downstairs the older boy said to her, "Aunt Laura, I know now why you are so calm, when Dad rages so or when we boys are so terrible in our behaviour. I know why you never get mad, why you make everything and everybody so much happier." In answer to her inquiry "why," he answered, "This morning I wanted to ask you something but as I came to your room your door was ajar and I saw you on your knees beside your bed. Then I knew the source of your inner strength."

HYMN: "Breathe On Me, Breath of God" (1st three stanzas)

LEADER: When we begin the day in prayer and really try to do God's will and to live as Jesus lived, we will want to talk over with God, at the end of the day, the happenings of the day. We will want to see if we really did our best to do our part. Mary Alice Jones has written a prayer for boys and girls to use at the close of the day.

PRAYER:

The day you gave me, God,³ is ended now—
The work I did, the play, the fun,
The people whom I met—
I wonder—did I do my best
To make this day a lovely one?

The day you gave me, God, is ended now.
There are some things I wish were done
In better ways; You know.
Tomorrow help me try again
To make the day a lovely one.

The day you gave me, God, is ended now.
The quiet dark has come to give
Your children rest.
When morning comes, awake me, God,
To make the day a lovely one.

³ "The Day you Gave Me, God" by Mary Alice Jones in *My Own Book of Prayers*. Copyright Rand McNally & Co. Used by permission.

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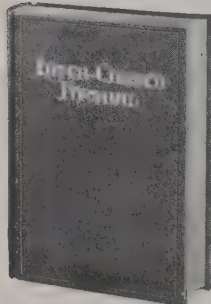
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INTERMEDIATE DEPARTMENT

By Lillian White*

THEME FOR FEBRUARY: *Thoughts from Lincoln*

To the Worship Committee and Counselors

For your worship center for this month of birthdays, it would be appropriate to have the Christian flag on one side of the altar and the American flag on the other side. Use tall red tapers on either side of your gold or brass cross. If you have a beautiful portrait of Lincoln, hang it above your altar for this first Sunday of the month. For the other Sundays hang a picture of Christ reminding the group of the fact that to Christians, Christ is above country and all else.

Fix up your bulletin board with a good picture of Lincoln and some of his words, for example, "With malice toward none," or "Without the assistance of that Divine Being . . . I cannot succeed."

If you would like to have a play on one of these Sundays, you might use *Abraham Lincoln, Rail Splitter*, by Constance Mackay, in *Patriotic Plays and Pageants for Young People*, Henry Holt, Publisher, or *Solemn Pride*, by George Leighton, in *One Act Plays for Sunday Schools*, Houghton Mifflin.

February 5

THEME: *Why Abraham Lincoln Would not Join the Church*

PRELUDE: "God of Our Fathers, Whose Almighty Hand," Hymn No. 273,¹ merging into something soft and worshipful like "Won't You Set Us Free?" from the "New World Symphony" by Dvorak.²

CANDLE-LIGHTING

CALL TO WORSHIP:

Let there be many windows in your soul,
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
The blinds of superstition. Let the light
Pour through fair windows, broad as truth itself,
And high as heaven. . . . Tune your ear
To all the wordless music of the stars,
And to the voice of Nature; and your heart
Shall turn to truth and goodness as the plant
Turns to the sun. A thousand unseen hands
Reach down to help you to their peace-crowned heights;
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half-truths and grasp the whole.

—ELLA WHEELER WILCOX³

Be still and know that I am God
I will be exalted among the nations,
I will be exalted in the earth.

SILENCE

RESPONSE: "O Rest in the Lord" from "Elijah"⁴

* Teacher, Intermediate Department, Riverside Church, New York City.

¹ All hymns are taken from *The New Hymnal for American Youth*, D. Appleton-Century Co. unless otherwise indicated. They are also found in many other hymnals.

² *Favorite Songs of the People*, Theodore Presser Co., 1712 Chestnut Street, Philadelphia, 20c.

³ Used by permission of W. B. Conkey Co., Hammond, Ind.

⁴ *The Book of Worship of the Church School* by Hugh Hartshorne, and other hymnals.

UNISON SCRIPTURE: Psalm 122

HYMN: "God of Our Fathers, Whose Almighty Hand"—No. 273

OFFERING:

Offering Sentences: Let each man do according as he purposed in his heart: not grudgingly, nor of necessity; for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work.

Music

Response: Doxology

STORY-TALK: Why Would not Abraham Lincoln Join the Church?

As you all know, Abraham Lincoln believed in God and had many Christian qualities, yet he never joined the church. I wonder why that was. Somebody else who wondered, tried to find out about it by studying things Lincoln said and also by reading the books of minutes of the churches in towns where Lincoln lived. This man thought that by reading these records he might find some facts about the churches which would explain why Lincoln didn't like them. You might like to know some of the things he found.

One of the interesting rules he found in the records of one of the churches said that if a member were absent from church service three times without cause he should expect to be reproved by the church officers. Another rule said that no member should be allowed to speak more than three times in a business meeting. Perhaps that wasn't such a bad idea. Another rule was that no member should laugh or whisper during a public speech. Most church congregations in our country don't need these last two rules any more, but perhaps there are some Sunday schools that do.

According to the records there were frequent quarrels in the churches and it was considered a sin to dance. People were put out of church for dancing. One, Royal Potter, was kicked out for "dancing hilariously" as the record put it. Royal Potter said, "If you cannot indulge me in a little frolicking, you may just turn me out," but apparently he did not stick to his convictions for later he was reconvered at a camp meeting and taken back into church.

The churches of one denomination considered it a sin for a member to join the church of another denomination. Lincoln once said to a man at North Salem, "I'd like to go to church if I could hear a good sermon. About all one hears is one preacher get up and denounce another or run down the denomination he preaches for."

You see, churches judged their members more severely in those days and put them out oftener than they do now. One person was excommunicated for joining a temperance society while another was put out for getting drunk. Perhaps such things seemed inconsistent to Lincoln.

Most people in those days had a very hard idea of God. They believed that he got angry at people and punished them even by death. Lincoln had a partner in his grocery store business who failed some way in his money matters and died, leaving Lincoln with a debt of eleven hundred dollars to pay. The partner's father offered to help Lincoln pay it, but he refused the offer, saying it was his obligation. Someone said to Lincoln, "It's too bad you had a dishonest partner." Lincoln said, "I did not have a dishonest partner, I had an unfortunate one." Such was Lincoln's generous, gracious spirit, but the religious beliefs of the times were so severe that the young partner's own father said, standing by his son's grave, "Son, I believe you're in hell." Abraham Lincoln would not believe in a God who was angry and hard. Once he wrote an essay to contradict this current idea of God. Perhaps this belief was one of the reasons Lincoln did not join the church. Once Lincoln said, "Whenever I find a church that takes as its creed 'To love God with all one's heart and soul and strength and mind and one's neighbor as himself,' I will join that church."

We wonder what Lincoln would say of church members today. Do we really love God with all our heart and soul and strength and mind and

our neighbors as much as we do ourselves? Would Lincoln want to belong to our church?⁵

HYMN: "The Church's One Foundation"—No. 308

BENEDICTION: "The Lord Be with us"⁴

February 12

Give out before the service mimeographed copies of "Lord, I Want to Be a Christian" and "I'm A-rollin' Through an Unfriendly World." They may be found in *Plantation Songs* by Blanche K. Thomas, G. Schirmer, New York City, or other books of spirituals. Pick out good readers for the poems, which will be very effective if read well. Be sure to coach the readers ahead of time. The ballad should be read stirringly. It is found in *The Children's Story Caravan* by Anna Broomell which should be in every church school library. "Let My People Go" is a poem written as an old fashioned Negro preached might give it. It is contained in *God's Trombones* by the Negro poet, James Weldon Johnson. It is in most public libraries.

THEME: *The People Lincoln Freed*

PRELUDE: A medley of spirituals including "Lord I Want to Be a Christian" and "I'm A-rollin' Through an Unfriendly World," ending with "Steal Away."

CANDLE-LIGHTING (During prelude)

CALL TO WORSHIP: "The Lord is in His Holy Temple"⁴ (to be sung)

SILENCE

CALL TO SONG:

Sing, O heavens; and be joyful, O earth;
And break forth into singing, O mountains:
For the Lord hath comforted his people,
And will have mercy unto his afflicted.

HYMN: "Praise to the Lord, the Almighty"—No. 35

SECOND CALL TO WORSHIP:

"Unto me hath God showed that I should not call any man common or unclean."

Let us think gently and sympathetically today of the Negro people whom Abraham Lincoln helped to free from slavery.

PRAYER OF REPENTANCE:

O God, forgive us for not having big enough hearts to take in the whole world and all its kinds of people as Jesus our great master did. Forgive us if we have ever thought that one race of people is better than another. Who are we to judge among the nations? Only thou, O God, can do that. Forgive us for every unkind thought we have ever held toward any one of thy Negro children. Make our hearts pure, pure from all sin of disrespect for any of thy people.

DRESDEN AMEN

HYMN: "Lord, I Want to Be a Christian"

OFFERING:

Offering sentence: "If therefore thou art offering thy gift before the al-

⁵ The facts for this story-talk are from "The Church Lincoln Didn't Join," L. R. Cronkhite, *Christian Century*, February 6, 1935.

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tar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift."

Introduction to solo: The story of Moses freeing the Israelites from the Egyptians was one of the Negro slaves' favorite Bible stories. The slaves used to get together and sing songs of freedom, dreaming of the time when they would be set free. When any white people approached, they changed the words to refer to the Bible or a heavenly future. Perhaps this spiritual which — is going to sing for us is that kind. It is called "Go Down, Moses."

Solo: "Go Down Moses" (Sung by a man if possible)

Response: "All Things Come of Thee, O Lord"—No. 341

INTRODUCTION TO READING: One of our great Negro poets has written an account of the story of the freeing of the Israelites as an old-fashioned Southern Negro preacher might have given it in a sermon.

READING: "Let My People Go" by James Weldon Johnson (read by a pupil). This is from *God's Trombones*; it is in most public libraries.

INTRODUCTION TO READING: We will hear a story in ballad form of a Negro woman in the time of the Civil War who helped to free some of her people.

READING: "The True Ballad of Glorious Harriet Tubman,"⁶ by Sarah Cleg-horn.

STORY-TALK (to substitute for the two poems above if you cannot get them)

Booker T. Washington in *Up from Slavery* describes his home when he was a slave as follows:

He says that it was a log cabin with a dirt floor. In the center was a sweet potato hole where the sweet potatoes for the white folks were kept. Booker remembered occasionally getting possession of one of those potatoes and eating it baked. The cabin was not only the home of the slave family, but the kitchen for the big house. Booker's mother was the cook. All the cooking was done at the fireplace which kept the cabin filled with smoke. Because of her work as cook, Booker's mother had little time to care for her two boys. They picked up food like stray dogs whenever and wherever they could.

Booker never slept on a bed until after emancipation. He and his brother slept in a pile of dirty

rage on the floor. In this cabin, as in all the houses in those days, there was a cat hole near the floor, but Booker said he did not know why the cat needed a special hole to come in and out of because there were several big enough holes in the wall. There were no regular glass windows.

One of Booker's earliest memories was hearing his mother in the night praying for the freedom of the slaves.

Many of the Negro race still live under bad conditions, some in city tenements, some in shacks. Although the Negroes are technically free now, their real freedom is definitely limited. Many of them are trained in trade schools but it is exceedingly difficult for them to get jobs in skilled work, for preference is given to white workers. Only the most menial work is usually left for the Negroes.

Not only are the Negroes handicapped in opportunity but their lives are in frequent danger. Since 1885, there have been 3,336 Negroes lynched, that is, killed without trial or proof of guilt or otherwise outside the law. One of the big tasks before Christians today is to help Negroes win real freedom.

INTRODUCTION TO SPIRITUAL: The song which we are to sing, "I'm A-rollin' Through an Unfriendly World" expresses the feelings of Negro slaves, and I imagine many Negroes still feel that way sometimes.

SPIRITUAL: "I'm A-rollin' Through an Unfriendly World"

BENEDICTION: May the God of people of all colors bless us and may we have universal love in our hearts.

February 19

THEME: *Trust in God*

PRELUDE: "March" by Bach (*Musical*)

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CANDLE-LIGHTING (During prelude)
CALL TO WORSHIP: "O Rest in the the 'Lord,' from "Elijah"⁴

SILENCE
HYMN: "A Mighty Fortress is Our God"—No. 210

UNISON READING: Psalm 46 (Have one person read it if you cannot have copies for all)

OFFERING:

Offering Sentence: Freely ye received, freely give

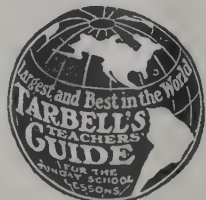
Music: "Religioso," by Chopin, *Musical Moments in Worship*, Thomas

Response: Doxology

HYMN: "Once to Every Man and Nation"—No. 220

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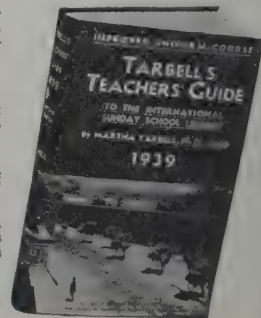
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⁶ In the *Children's Story Caravan*, collected by Broomell, published by J. B. Lippincott Co., Philadelphia.

STORY-TALK: Lincoln Trusted in God

It seems to me there can be no doubt that Lincoln trusted in God. You have probably heard his famous farewell address to his friends at Springfield, Illinois, as he left to go to Washington to take up his work as president. There was a pouring rain but all his friends were at the station to see him off. He stood bareheaded in the rain on the rear platform of the train and spoke the immortal words so beautiful and so rhythmic that they are really a poem.

READING: "Lincoln's Farewell Address at Springfield" (Needs to be read smoothly and with genuine feeling. It would sound better if memorized).

My friends:

No one, not in my situation,
Can appreciate my feeling of sadness
At this parting.

To this place,

And the kindness of these people,
I owe everything.

Here I have lived a quarter of a century,
And have passed from a young to an old man.
Here my children have been born,
And one is buried.

I now leave

Not knowing when or whether ever I may return,
With a task before me greater than that
Which rested upon Washington.

Without the assistance of that Divine Being
Who ever attended him

I cannot succeed.
With that assistance,
I cannot fail.

Trusting in Him who can go with me,

And remain with you,
And be everywhere for good,
Let us confidently hope that all will yet be well.

To His care commending you,
As I hope in your prayers you will commend me,
I bid you an affectionate
Farewell.

STORY-TALK (Continued):

Lincoln believed that God was leading our country. He was an ardent believer in democracy, that is, that everything must be decided by the will of the people. He even believed that the will of the people is God's will. In his first inaugural address, March 4, 1861, before the war, he said:

"This country, with its institutions, belongs to the people who inhabit it. Whenever they shall grow weary of the existing government, they can exercise their constitutional right of amending it, or their revolutionary right to dismember or overthrow it. I cannot be ignorant of the fact that many worthy and patriotic citizens are desirous of having the national Constitution amended. While I make no recommendation of amendments, I fully recognize the rightful authority of the people over the whole subject, to be exercised in either of the modes prescribed in the instrument itself, and I should, under existing circumstance, favor rather than oppose a fair opportunity being afforded the people to act upon it. . . . Why should there not be a patient confidence in the ultimate justice of the people? Is there any better or equal hope in the world? In our present differences is either party without faith of being in the right? If the Almighty Ruler of nations, with his eternal truth and justice, be on your side of the North, or on yours of the South, that truth and that justice will prevail by the judgment of this great tribunal of the American people."

Do you agree with Lincoln's ideas in this? If we believe in democracy, we agree that everything should be settled by the will of the people. That is the best way we have of running things. But are the people always right? Is the will of the people always the will of God? Do we always understand God or do we sometimes make mistakes? What do you think?

Another thing Lincoln believed was that God sent the Civil War to Americans as a punishment for the sins of the people. On August 12, 1861, he issued a proclamation for a day of prayer. He said:

"Whereas, when our own beloved country, once, by the blessing of God, united, prosperous, and

happy, is now afflicted with faction and civil war, it is peculiarly fit for us to recognize the hand of God in this terrible visitation, and in sorrowful remembrance of our own faults and crimes as a nation and as individuals to humble ourselves before Him and to pray for His mercy—to pray that we may be spared further punishment, though most justly deserved, that our arms may be blessed and made effectual for the re-establishment of order, law, and peace throughout the wide extent of our country, and that the inestimable boon of civil and religious liberty, earned under His guidance and blessing by the labors and sufferings of our fathers, may be restored in all its original excellence."

Do you believe in these ideas of Lincoln? Is war sent by God? Would you agree that the use of arms could ever be blessed by God? Does this agree with the teachings and life of Jesus? Does it agree with Lincoln's ideas we told you about two weeks ago, that God is not a God of anger and violence?

These ideas make us stop and think, do they not? Although we may not agree with all of Lincoln's ideas about God, we cannot but be glad that he had faith and trust in God, and we feel, do we not, that he guided our country better because of this?

HYMN: "Our God, Our Help, in Ages Past"

BENEDICTION: "The Lord Be with Us"

February 26

THEME: *All Men Are Created Equal*
PRELUDE: "Ye Watchers and Ye Holy Ones"

CANDLE-LIGHTING (During music)

CALL TO WORSHIP: Psalm 100 in unison

HYMN: "We Praise Thee, O God, Our Redeemer"—No. 29

SECOND CALL TO WORSHIP: Abraham Lincoln talked a great deal about equality. Shall we think together about it today? Jesus told a story which might be called the Parable of Inequality. Let us listen to it and try to think what it means.

SCRIPTURE READING: Luke 16: 19-31

HYMN: "My Country Is the World"—No. 294

OFFERING:

Offering sentences: As for February 12

Music

Response: "All Things Come of Thee, O Lord"—No. 341

HYMN: "Marching with the Heroes"—No. 259

TALK: "All Men Are Created Equal"

Equality has been a watchword and a slogan all through American history. The Declaration of Independence proclaimed this idea, "We hold these truths to be self evident, that all men are created equal"; then it goes on to explain what this being "created equal" means: that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. Then it goes still farther to say that the reasons we have governments is to see that everyone gets these rights and when the government does not do this, it is the right of the people to change or entirely do away with the government. Listen while it is read to us.

READING: A part of the "Declaration of Independence"

We hold these truths to be self evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men deriving their just powers from the consent of the governed; that whenever a form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying the foundation on such

¹ From *Sing*, C. C. Birschard & Co., Boston.

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principles, and organizing its power in such form, as to them shall seem most likely to effect their safety and happiness.

TALK (Continued):

Abraham Lincoln referred to this declaration when fighting for the freedom of the slaves. He said, "... I think the Negro is included in the word, 'men' used in the Declaration of Independence. I believe the declaration that 'all men are created equal' is the great fundamental principle upon which our free institutions rest."

Lincoln, you see, really took the ideal of equality seriously. What do you think equality means? Do we have equality in the United States today? Do we have equality of opportunity? We surely do not have equality of income. A study was made of incomes in 1935-36. It was found that the average family income was \$471, while one per cent of the population had incomes from \$10,000 a year up to the millions. Do we need more equality in America?

PRAYER:

O God, help us to remember that all people are equally in need of love, of happiness, of food and clothing and all have an equal right to these things. In thy sight, one person is as valuable as another, for every human person is sacred. Help us to remember as we say the prayer Jesus taught us that each thing we pray is for every person in the world.

THE LORD'S PRAYER

SEVEN-FOLD AMEN

HYMN: "These Things Shall Be—a Loftier Race"—No. 293

BENEDICTION: May the God who sends sunshine and rain upon every kind of person be with us as we leave this service. Amen.

SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Nancy Longenecker*

To the Leader

This month has one of the most challenging themes of all that are in the Lord's Prayer—the theme of forgiveness. Most of us go through life in an uneventful way simply because we have never ventured into Christian living. Christ constantly offers us new worlds to conquer and new worlds to explore if we were really active followers of his. "To err is human; to forgive, divine." So this phrase, "forgive us our debts as we forgive our debtors," makes a definite appeal to the divinity within each of us. This phrase seems often the most difficult of all because it is really the only one that has a conditioning clause. God will forgive us when we have forgiven others. This does not mean that God wishes to withhold any good thing from us until we are worthy but evidently we must be in a forgiving mood before God is able to forgive us. God is much more eager for our love than we can possibly realize and is always ready to forgive us.

Let us tell our young people this month that just now there is more need for the development of the spirit of forgiveness than there has been for centuries. Our sense of injustice and our feelings for common human relationships have been so offended that unless we are more than forgiving we shall have only a dwarfed spiritual life and a warped vision of what Christian principles and teachings really are. There are many references to this phase given by Jesus because he must have known its great difficulties.

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THEME FOR THE MONTH: "Forgive us our debts as we forgive our debtors."

February 5

THEME: *To be forgiven we must forgive and make restitution.*

MUSIC: "Finlandia" (Hymn Tune) Sibelius.

INTERPRETER:

Jesus taught us that if we forgive one another then God is able to forgive us. This act of forgiveness makes a very definite claim upon our Christian grace. Perhaps we pray this phrase with the least consciousness of its conditioning

clause and presume that our sins are forgiven simply by the asking. We must act in order to receive. This is the law of love and by that alone may we become adjusted to God's laws which are the laws of the universe. All of us recognize the one who holds a grudge and we can readily see how soon such a personality is separated from those who are outgoing and forgiving. Let us attempt to understand this great phrase in the beginning of the month and cultivate the art of forgiveness with true sincerity.

HYMN: "Just as I am, young strong and free"

LEADER:

Let us remember Jesus, "Who loved men, yet retired from them to pray, rose a great while before day, watched through a night, stayed in the wilderness, went up into a mountain, sought a garden. Who, when he would help a tempted disciple, prayed for him.

"Who prayed for the forgiveness of those who rejected him, and for the perfecting of those who received him. Who hated sin because he knew the cost of pride and selfishness, of cruelty and impurity. May this mind be in us that was in Christ Jesus."¹

SCRIPTURE: Psalm 103:10-12.

SOLO: "The Lord's Prayer," by Albert Hay Malotte.

STORY:

THE LITTLE BROWNIE²

There was once a little brownie, misshapen and ugly, who did so want to be a fairy. He overheard the fairies talking one day, and they said that if little brownies went on doing kind and lovely things, they would turn into fairies.

Our little brownie had two great treasures. One was a wheelbarrow, a tiny wheelbarrow which he used to push into gardens, that he might collect slugs and snails, put them in his barrel, wheel them away, and bury them. No one knew the work he did, but he did it because it was a kind thing to do. Also he would go through the woods collecting acorns, and he would put them into the hollows of the trees for the squirrels to find, but the squirrels never knew that anybody was doing all this for them, and the weeks and the months went by and our little brownie was still a little brownie.

The other possession the brownie had was a wonderful little green blanket. One day the queen of all the fairies had driven through the woods in her chariot and when she went over a bump in the ground the little green blanket fell out. The little brownie fully meant to take it back to her house, and then he said to himself: "She must have plenty of blankets and this would keep me so lovely and warm on winter nights." So he wrapped it around him and slept.

But there was a longing in the heart of the brownie, even greater than his longing to be a fairy, and that was to see the King of all the world. For the fairies had told him that you cannot sing like the birds, or be beautiful like the flowers, or be merry like the squirrels, until you have seen the King of all the world. And they told him, in the forest, that every morning at dawn the King came down through the forest. They said it was wonderful to see him, because the tall trees bent down their branches to greet him, and the flowers lifted up their faces to worship him, and the birds sang with greater rapture to greet him. They said his eyes were like stars, and his crown was full of jewels, and his face was more glorious than the sun. The brownie tried so hard to waken by dawn, but he could never waken in time, however hard he tried.

One day the brownie was sitting on a log, very tired and down hearted, and a shepherd came

through the forest with a little lamb asleep in his arms. When the shepherd saw the brownie he came and sat down by him. "Little brownie," he said, "you are very tired and I am tired, too, for I have been seeking for this little lamb who was lost." "O shepherd," said the brownie, "have you ever seen the King of all the world?" The shepherd said, "Why do you ask that, little brownie?" "Because I want to see him," said the little brownie, "but I can never wake up in time." Then the shepherd smiled, a gentle and understanding smile, and said, "I wonder if it has something to do with your little green blanket?" And the shepherd put his hand on the brownie's shoulder and said, "Little brownie, it is worth everything to see the King of all the world! Will you try?"

Then the little brownie had a great fight with himself. He wanted to keep the blanket, but he could not forget the face of the shepherd, and a new desire was born in his heart as strong as his desire to see the King. "If only I could be his shepherd boy," he said, "and live with him always." Then he remembered what the shepherd had said about the green blanket, and suddenly he took it up in his arms and ran through the forest until he came to the palace of the queen. He knocked at the door, a fat little footman came to it, the little brownie hurled the green blanket at him and scrambled off.

That night the little brownie got into the hollow tree where he used to sleep. He was so cold. He could not sleep at all. And yet he felt such a happiness inside of him. He was awake in time for the dawn that morning and it was more wonderful than he had ever dreamed. The birds sang in worship, the trees began to wave their branches, the flowers lifted up their heads, and the King came through the wood. His hair was like gold, his eyes were a deepest blue and they shone like stars. His crown was full of rubies—or were they drops of blood that glistened on the golden spikes? His face was fairer than the sunlight. The little brownie just gazed, and gazed, and gazed, and to his astonishment when the King came to his tree, he stopped and said: "I am so glad that you are awake this morning, little brownie." Then the King did a more wonderful thing still. He took the little brownie in his arms and held him very close until he was warm and comforted. Then the King said to the brownie: "Would you like to be a fairy?" And the brownie said, "No! I would like to be your shepherd boy and be with you forever." And the King of all the world touched him, and the ugly little brownie was turned into a fine strong shepherd boy.

In the gardens people wondered why the snails and slugs were so numerous. In the woods the squirrels wondered why it had become so hard to find nuts. No one noticed in the hollow, at the base of a great tree, a tiny wheelbarrow overgrown with moss. But away in fairy land you might have found the happiest boy in the world keeping sheep for the shepherd he adored. They say that his song is the gladdest song in fairy land and that his face shines with the glory of the King.

But first, he had to send back the little green blanket.

HYMN: "O Master, let me walk with thee"

BENEDICTION

February 12

THEME: *We must forgive in our social relations.*

MUSIC: Violin and piano—"Meditation" from *Thais*, Massenet.

INTERPRETER:

As young people today we are often spoken of as being unkindful of our own shortcomings. We desire to know the will of God for us as deeply as any generation, and certainly the evidence of sin in the world is as clear to us as to any generation. We cannot become positive and dynamic Christians if we are not willing to rise over our own shortcomings and also to forgive

* Director of Drama, First Presbyterian Church, Brooklyn, New York.

¹ Georgia Harkness.

² Source unknown. Quoted in *Discipleship*, by Leslie Weatherhead, Abingdon Press.

those who have offended us or used us unjustly. This is not easy to do. Someone ages ago said, "Lord, teach us to forget."

To carry an inferiority complex is deadly and we must forgive ourselves or those who have seemed to us to be responsible for our feeling of inferiority. We simply cannot grow until we are released from those powers, real or imaginary, that have held us back. This often means a complete surrender of our lives to a higher power than ours. We ourselves are not able to discover always the way to take, and we need the assurance that after we have forgiven and made restitution there will open a way for growth and development into greater personalities. Let us continue to pray with deeper conviction and meaning the phrase, "Forgive us our debts as we forgive our debtors."

HYMN: "O Love that wilt not let me go"

UNISON PRAYER:

Almighty God, before whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may more perfectly love thee and more worthily magnify thy holy name, through Jesus Christ our Lord.

HYMN SOLO: "The Lord's Prayer," by Josephine Forsythe.

THE PLAY: "The Lord's Prayer" by Francois Coppée. Published by Walter H. Baker Co., Boston.

HYMN: "I bind my heart this tide"

BENEDICTION:

Grant us, O God, thy deathless love,
To set our spirits free;
Give us thy spirit from above
To bind our souls to Thee.

—WILLIAM HIRAM FOULKE

* February 19

THEME: *We must be forgiving to the unfortunate.*

MUSIC: Violin and Piano: *Ave Maria*, Bach-Gounod.

INTERPRETER:

The act of forgiveness has most often been carried on from only one approach, that of forgiving if the one who has offended asks for forgiveness. Jesus taught that there were two approaches, the second that we love our enemies and pray for them that despitefully use us. "God so loved the world that he gave his only begotten son, that whosoever believed on him should not perish but have everlasting life." Here is the great evidence of God's love for us before we loved him. The power of love and forgiveness is so strong that nothing can withstand it or compare with it.

We have studied the laws of the physical forces, electricity, steam, light, water, heat, yet how much time have we ever spent upon the study of the laws of the spiritual forces? We as Christians have been given control of great spiritual powers which are ours by using them. Let us recall instances where forgiveness has transformed and made lives glorious. Believing this, let us as young people develop a growing sense of the power of forgiveness.

HYMN: "Dear Lord and Father of mankind"

SCRIPTURE: Romans 6:1-7

LITANY:³

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Leader: Remember, O Lord, the peoples of the world divided into many nations and tongues; deliver us from every evil which obstructs thy saving purpose; and fulfill thy promises of old to establish thy kingdom of peace. From the curse of war and all that begets it,

Response: O Lord, deliver us.

Leader: From believing and speaking lies against other nations;

Response: O Lord, deliver us.

Leader: From fear and distrust of other nations, from all false pride, vain glory, and self conceit,

Response: O Lord, deliver us.

Leader: From putting our trust in weapons of war and from want of faith in the power of justice and good will,

Response: O Lord, deliver us.

Leader: From every thought, word and deed, which divides the human family and separates us from the perfect realization of thy love,

Response: O Lord, deliver us.

HYMN SOLO: "Temper my spirit, O Lord," Tune—*Agni*.

READING OR ACTING THE PLAY: "The Bishop's Candlesticks" (The story of Jean val Jean) Samuel French, Publisher, New York.

READING (Substitute for Play):

"Francis Thompson failed to pass his examinations in the medical school to which his father had sent him. He failed, likewise, to earn a living in various employments which he undertook, after his disheartening experience in the medical school. Finally, he went to London determined to try his hand at writing, and there for three years he lived unknown and in utter poverty. So poor was he that 'even writing materials were beyond his means; some half used account books, given him by a book maker, were a windfall.' In his loneliness and destitution he sought a momentary but terrible relief by taking laudanum. He became in time a drug addict—this man who had the heart of a gentleman and the brain of a scholar.

"Francis Thompson was worth saving, and God undertook to save him. So, at last, he himself believed, for after his recovery he confessed:

I fled Him, down the nights and down the days;

I fled Him down the arches of the years;

I fled Him down the labyrinthine ways

Of my own mind; and in the midst of tears

I hid from him, and under running laughter.

Up vistaed hopes, I sped;

And shot, precipitated,

Adown titanic glooms of chasmèd fears,

From those strong Feet that followed, followed

after.

But with unburring chase,

And unperturbed pace,

Deliberate speed, majestic instancy,

They beat—and a Voice beat

More instant than the Feet—

'All things betray thee, who betrayest Me.'

In his great poem 'The Hound of Heaven' he has described God as following, following, after every soul more insistently than we know. 'He is more willing to forgive than we are to ask it.'

PRAYER:

O God, our Father, we thank thee for the wills which are ours to give to thee. May we dedicate our wills to the highest so they may be in harmony with thine. Forgive our weaknesses and our sins and our lack of understanding. We need thee always. Amen.

HYMN: "Jesus calls us o'er the tumult"

BENEDICTION: The peace of God which passeth all understanding keep your minds and hearts in the knowledge and love of God and of his son, Jesus Christ; and the blessings of God Al-

⁴ E. F. Tittle in *The Prayer that Helps Us Live*, Published by Abingdon Press. Lines from "The Hound of Heaven" used by permission of Dodd, Mead & Co.

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mighty, Father, Son and Holy Spirit, be amongst you and remain with you always. Amen.

A MOMENT OF SILENCE

February 26

THEME: *We must grow through others forgiving us.*

MUSIC: "Nobody knows the trouble I've seen," Negro Spiritual

INTERPRETER:

As we recall the past three Sunday worship services we have considered the personal forgiveness of Jean val Jean, the need of restitution in case of our offense, and the mastery of our selfishness by the act of forgiving one who has deeply wronged us through war. Today we are to consider the need for racial forgiveness. This principle is needed not only in our racial relationships but it is true of any superior body having the advantage. Will the principle of love work? Will the principle of forgiveness work? Have we tried it? Let us ask these questions of ourselves during the coming week and take account of the results.

HYMN: "We would be building," Tune—

Finlandia

SENTENCES:

1. If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins he is faithful and just to forgive us our

LAGNIAPPE

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sins and to cleanse us from all unrighteousness. (1 John 1:8, 9.)

2. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. (Psalm 103: 10-12.)
3. Then came Peter to him and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus said unto him, I say not unto thee, until seven times: but, until seventy times seven. (Matthew 21:22.)

POEM:

THE FOOL'S PRAYER⁵

The royal feast was done; the King
Sought some new sport to banish care,
And to his jester cried: "Sir Fool,
Kneel now, and make for us a prayer!"

The jester doffed his cap and bells,
And stood the mocking court before;
They could not see the bitter smile
Behind the painted grin he wore.

He bowed his head, and bent his knee
Upon the monarch's silken stool;

⁵ By Edward Rowland Sill. Used by permission of and by arrangement with the authorized publishers, Houghton Mifflin Co.

His pleading voice arose: "O Lord,
Be merciful to me, a fool!"

"No pity, Lord, could change the heart
From red with wrong, to white as wool;
The rod must heal the sin; but, Lord,
Be merciful to me, a fool!"

"Tis not by guilt the onward sweep
Of truth and right, O Lord, we stay;
'Tis by our follies that so long
We hold the earth from heaven away.

"These clumsy feet, still in the mire,
Go crushing blossoms without end;
These hard, well-meaning hands we thrust
Among the heart-strings of a friend.

"The ill-timed truth we might have kept—
Who knows how sharp it pierced and stung!
The word we had not sense to say—
Who knows how grandly it had rung?

"Our faults no tenderness should ask,
The chastening stripes must cleanse them all;
But for our blunders—oh, in shame
Before the eyes of heaven we fall.

"Earth bears no balsam for mistakes;
Men crown the knave, and scourge the tool
That did his will; but Thou, O Lord,
Be merciful to me, a fool!"

The room was hushed; in silence rose
The King, and sought his gardens cool,
And walked apart, and murmured low,
"Be merciful to me, a fool!"

SOLO: Negro Spiritual—"Littl' Black Sheep," by Vera Brady Shipman. Clayton Summy, Publisher, Chicago.

SCRIPTURE: Parable of the Lost Sheep, Luke 15:3-6.

READING:

James Weldon Johnson, whose name is secure in American letters by his poems and popular and successful songs, stands out as champion of his own race, the Negro. He says:⁶

⁶ *Negro Americans, What Now?* By James Weldon Johnson. Used by permission of the Viking Press, Inc., Publishers.

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"Black America is called upon to stand as the protagonist of tolerance, of fair play, of justice, and of good will. Until white America heeds, we shall never let its conscience sleep. For the responsibility for the outcome is not ours alone. White America cannot save itself if it prevents us from being saved. . . .

"In the situation into which we are thrown, let each one of us, let the whole race, be ceaselessly on guard against the loss of spiritual integrity. So long as we maintain that integrity we cannot be beaten down, not in a thousand years. For instance, we suffer the humiliations of Jim-Crowism; but we are not vitally injured so long as we are not Jim-Crowed in soul. . . .

"The pledge to myself which I have endeavored to keep through the greater part of my life is:

"I will not allow one prejudiced person or one million or one hundred million to blight my life. I will not let prejudice or any of its attendant humiliations and injustices bear me down to spiritual defeat. My inner life is mine, and I shall defend and maintain its integrity against all the powers of hell."

POEM:

AT THE CLOSED GATE OF JUSTICE⁷

To be a Negro in a day like this
Demands forgiveness. Bruised with blow on blow,
Betrayed, like him whose woe-dimmed eyes gave bliss
Still must one succor those who brought one low,
To be a Negro in a day like this.

To be a Negro in a day like this
Demands rare patience—patience that can wait
In utter darkness. 'Tis the path to miss,
And knock, unheeded, at an iron gate,
To be a Negro in a day like this.

To be a Negro in a day like this
Demands strange loyalty. We serve a flag
Which is to us white freedom's emphasis.
Ah! one must love when Truth and Justice lag,
To be a Negro in a day like this.

To be a Negro in a day like this—
Alas! Lord God, what evil have we done?
Still shines the gate, all gold and amethyst,
But I pass by, the glorious goal unwon,
'Merely a Negro'—in a day like this!

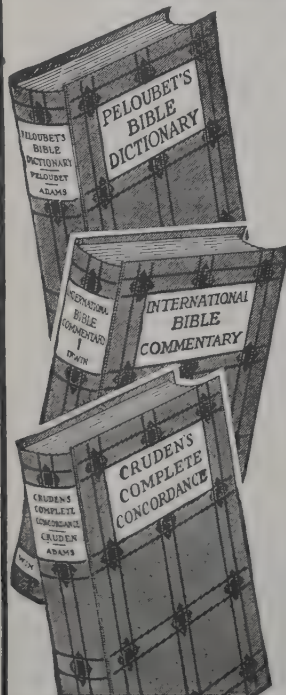
PRAYER: "Pardon all that we have done in wilful or thoughtful disregard of thy honor or of thy neighbor's good. If we have this day by word or deed made life harder for any of our brethren, or faith in goodness less easy, forgive us, patient Father, and in thy mercy undo the wrong we have done." (James Martineau.)

A MOMENT OF MEDITATION
CLOSING BENEDICTION: The Lord's Prayer, in unison.

⁷ By James D. Corrothers. From *Century Magazine*. Used by permission of D. Appleton-Century Company, copyright owners.

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CURRENT FILM ESTIMATES

Angels With Dirty Faces (Cagney, O'Brien, Dead Enders) (Warner) Finely produced and acted, but merely glorified gangster film. Slum toughness made its very amusing, with heartless killer-hero as its idol. Grim climax, with utterly futile "gesture" by hero, further distorts values. Bad ethics and misdirected sympathy.
For A: Good of kind

For Y and C: Unwholesome

Breaking the Ice (Breen, Costello, Ruggles) (RKO) Sombre Pennsylvania Mennonite background of stern life lightened by Bobby's singing and efforts to earn money to free his devoted mother from unhappiness. Fine skating sequences, and Ruggles as tricky peddler, Bobby's friend, adds queer ethics, many laughs.
For A: Good of kind

For Y and C: Mostly very good

Broadway Musketeers (M. Lindsay, Ann Sheridan, Marie Wilson) (Warner) Three Broadway-ites, pals since orphaned childhood, show dubious loyalty amid murders, suicide, kidnapping, stab-bings, etc. Cafe singer, jailed for indecency, wins friend's husband while friend goes for cheap fortune hunter. Social ethics terrible.
For A: Crude

For Y and C: Definitely no

Brother Rat (Wayne Morris, Priscilla Lane) (Warner) Merry stage play of military school life becomes heavy with antics of overgrown "cadets," absurdly exaggerated episodes, crazy conduct by officers, and constant effort at "louder and funnier" dialog. Thorough distortion of realities is poor publicity for school.
For A: Disappointing

For Y: Doubtful value

For C: No

Cipher Bureau (Leon Ames, Joan Woodbury) (Grand Nat'l.) Pleasantly puzzling, not over-violent spy-melodrama, showing government defense methods against foreign spies, even to deciphering code message broadcast by piano music. Heroine betrays her spy-pals to be worthy of marrying Bureau Chief's brother.
For A: Depends on taste

For Y: Fair

For C: Hardly

The Citadel (Robert Donat, Rosalind Russell and English cast) (MGM) Masterful, selective screening of fine novel, made in English locales. Powerful, convincing portrayal of weaknesses in present-day medical practice, contrasted with splendid idealism and humanity of young M.D. hero. Well-rounded realism at its best.
For A: Excellent

For Y: Mature but good

For C: Beyond them

Comet over Broadway (Kay Francis, Ian Hunter, John Littel) (Warner) Well-acted story of actress heroine's choice between loyalty to falsely imprisoned husband and love for fine devoted playwright who made possible her brilliant career. Mature, dignified "triangle" despite some improbabilities. Recalls "Secrets of an Actress."
For A: Good of kind

For Y: Mature

For C: No

For Y and C:

Cowboy and the Lady (Gary Cooper, Merle Oberon) (UA) Artificial social-contrast comedy. Sheltered, inhibited heiress breaks from selfish father and marries, incognito, a benighted cow-boy. Complications end as expected. "Action" slight and character values suffer from narrow-gauge acting. Fine role by Davenport.
For A and Y: Fairly amusing

For C: Little interest

Dark Rapture (A. Denis-Lelia Roosevelt Expedition) (Universal) Impressive, informative African travelog. Sincere, authentic study of native tribes in Belgian Congo. Dances of giant race of Watutsi, bridge building by Pygmies, capture and training of wild elephants. Fine narration, photography and backgrounds.
For A and Y: Very good

For C: Good but strong in spots

THE summaries and evaluations appearing on this page are those of the National Film Estimate Service. They are not the judgment of an individual, but of a committee of qualified men and women who are in no way connected with the motion picture industry.

It will be noted that these estimates cover all types of films inasmuch as it is as valuable to know what not to see as to know the good films. It should be kept in mind also that titles and local advertising pictures may be quite objectionable, while the content and effect of the film are desirable and wholesome, hence these descriptions of content.

The estimate of each film is given for three groups:

A—Intelligent Adults

Y—Youth (15-20 years)

C—Children (under 15 years)

Boldface italic type indicates the special recommendation of the National Film Estimate Service.

Dark Sands (Paul Robeson, Henry Wilcoxon) (Record Pictures) Amateurish film of little interest or merit save Robeson's fine singing. Clumsy yarn about troop ship during Great War and the Sahara thereafter. Seeks thrills from torpedoed ship, courtmartial, escapes, crude fight scenes, and countless camels.
For A: Crude

For Y and C: No value

Flight to Fame (Charles Farrell, Jacqueline Wells) (Columbia) Spectacular pseudo-scientific "power ray" invention by old war-ace is seized by villain to destroy planes flown by old comrades. Air thrills, sudden deaths, until young army-captain hero solves all with bombs, and wins girl.
For A: Mediocre

For Y: Little value

For C: No

Forbidden Territory (Binnie Barnes, Lyle Talbot, Ratoff) (Hoffberg) Second-rate in all but cast, this limping story purports to center in remote Siberian prison-camp but travels all over by train, sleigh, hayload, with the Gestapo always shadowing. Harmless adventure stuff, comically unconvincing.
For A: Crude

For Y: Perhaps

For C: No

Freshman Year (Ernest Truex, Dixie Dunbar) (Univ) Three student chums are leading spirits in very silly "college." Vacuous fun-hunting student body, ridiculous "trial" before Board, variety show put on to pay fine, a burlesque professor the butt of all, are features. Uninspired acting and dialog.
For A: Stupid

For Y and C: No value

The Great Waltz (Gravet, Rainer, Korjus) (MGM) Gorgeous musical of gay Vienna under Franz Joseph, historically fine in background and spirit. Rich in Strauss music, dancing and Korjus' notable singing. Spectacle and sound dwarf romantic life-story of Johann Strauss, glorifying the waltz. Rainer disappoints.
For A and Y: Notable of kind

For C: Beyond them

Hard to Get (Dick Powell, Olivia De Havilland) (Warner) Thin, light, lively little yarn about filling-station hero with big idea and big financier who won't buy it, until his daughter, posing as maid, smooths way for hero. Hilarious role by Winninger and less singing than usual by Powell.
For A: Fair

For Y and C: Fairly good

Just Around the Corner (Shirley Temple, Farrell, Robinson, Pangborn) (Fox) Shirley, busy

and prankish in gay comedy, coaxes prosperity around corner for father and friends, delights rich, crusty old man, father's foe, by mistaking him for "Uncle Sam," and organizing gala benefit to solve his trouble.

For A: Pleasing

For Y and C: Very good

Listen, Darling (Bartholomew, Garland, Pidgeon) (MGM) Simple, engaging, human, sufficiently probable little comedy about two twelve-year-olds earnestly trying to keep their adored widowed mother from marrying wrong man. Bumpy trailers, Judy's songs, Freddie's forensics and understanding grown-ups are story ingredients.
For A: Pleasing

For Y: Good

For C: If it interests

Little Tough Guys in Society (Boland, Horton, Auer) (Universal) Fake psychiatrist induces wealthy widow to import six young ruffians to her country estate to give indolent, spoiled son an interest in life. Rowdies smash everything, effect cure and are finally reformed themselves! Rather burlesque treatment of social problem.
For A: Amusing of kind

For Y: Amusing

For C: Doubtful

The Mad Miss Manton (Barbara Stanwyck, Henry Fonda) (RKO) Would-be clever, largely silly mystery farce of idle rich at play. Hare-brained "society" girls flutter around wise-cracking, trying to solve murders, tangling with comic police and ultra-smart newspaperman. Artificial, costly and futile effort to be very funny.
For A: Poor

For Y: Doubtful value

A Man to Remember (Edward Ellis, Ann Shirley) (RKO) Strong, honest utterly human story of courageous horse-and-buggy doctor's struggles and triumphs in lifetime of service. Notable role by Ellis. Expert direction and acting make "film to remember." Intelligent and thought-provoking.
For A: Excellent

For Y: Very good

For C: Beyond them

For C: No

Man With 100 Faces (Tom Walls, Lilli Palmer) (Gaumont-British) Smooth, clever "Robin-hood" thief, believing "attack is best defense," beats other robbers to valuable booty, defies Scotland Yard, donates spoils to charity, captures thieves for police, and escapes with girl he loves. Fantastic, amusing, well-done comedy.
For A and Y: Very good of kind

For C: Doubtful value

Men With Wings (MacMurray, Milland, L. Campbell) (Paramount) Absorbing chronicle of development of aviation, stirring in action, beautifully photographed in Technicolor. Held together with episodic but interesting, human story of three childhood playmates. Sweep of film belongs to planes themselves as chief actors.
For A: Notable

For Y: Very good

For C: Exciting

Mr. Wong, Detective (Boris Karloff) (Monogram) Karloff as thoroughly human, suave-spoken Chinese detective solves nicely complicated little puzzle in crime quite uniquely. Good suspense, reasonable thrills, pleasantly sinister atmosphere without being gruesome or gory. (Based on James Lee Wong stories.)
For A: Rather good

For Y: Good

For C: Good of kind

Professor Mamlock (Russian, very full English titles) (Amkino) Strong, vivid, well-acted story of growth of anti-Semitic outrages by Nazis. Powerful arraignment by Soviet Russia of Fascist doings in Germany, likely to stir any audience that sees it. Decidedly startling documentary film.
For A: Notable of kind

For Y: Mature

For C: No

(Continued on page 39)



WHAT'S HAPPENING

❖ A SERIES of Post-Madras Conferences will take place during February and March to cover the chief cities of the United States and Canada. Two teams, each composed of three nationals and various Madras delegates will interpret "Madras" in meetings which will be in the nature of leadership conferences. These conferences are being held in each city under the auspices of a local or state council of churches. The itinerary of the two teams for February is as follows:

<i>First Team</i>	<i>Second Team</i>
7, 8 Washington	St. John, N.B.
9, 10 Philadelphia	Boston
12 Tentative	New York City
13, 14 Brooklyn	New York City
15 Baltimore, Wilmington	Tentative
16, 17 Baltimore, Wilmington	Eastern Canada
18 - 20 Tentative	Eastern Canada
21, 22 Charlotte	Eastern Canada
23, 24 Atlanta	Detroit
25 Rest	Illinois
26 Nashville	Illinois
27 Nashville	Chicago
28 Memphis	Chicago

The schedule for March will appear in the February issue.

❖ COURSES in Alcohol Education will be held at Winona Lake Institution, July 1-15 and at Chautauqua Institutions July 24 to August 5, under the auspices of the National Woman's Christian Temperance Union. Miss Bertha Rachel Palmer will present twenty lessons in a two-weeks course, based on scientific material. The course is for supervisors and teachers in both church and public schools. For further information write to the National W.C.T.U. at 1730 Chicago Avenue, Evanston, Illinois.

❖ THE SAN DIEGO, California, County Council of Religious Education had a two-day institute during the fall on Using the Fine Arts in Teaching Religion. Miss Cynthia Pearl Maus was guest leader. Twelve denominations were represented at the Institute, which was followed by an Interdenominational Mass Meeting also under the auspices of the county council.

❖ AT THE International Convention of the Disciples of Christ held recently in Denver, Colorado, an interesting experiment in adult religious education was carried on as a part of the Convention program. The issues current in the popular mind as between labor and capital were made the feature of the program. A speech prepared by Mr. Homer Martin of the C.I.O. was read representing that point of view. An outstanding layman of the Brotherhood took the point of view of management. It was pointed out that

the significance of the session was in the fact that these messages proved, by the use of such persons and the nature of discussion, that a highly controversial social problem such as this can be brought out into the open in the spirit of conciliation and honest good will that the church provides. This is the general procedure in dealing with such problems practiced by the Conference of the United Christian Adult Movement at Lake Geneva recently, by the conferences on social and industrial problems at the Columbus Convention, and as advocated in the materials issued by the International Council dealing with social education and action.

❖ SOME TIME AGO, while Broad Street Presbyterian Church of Columbus, Ohio, was closed for repairs, the church plant of Temple Israel, a Jewish congregation in the vicinity, was put at their disposal. This gracious act of cooperation was a cause of much comment and of satisfaction to the members of both congregations. At the end of the period about fifty members of the Presbyterian Church entertained an equal number of members of Temple Israel at a dinner and program in their honor as an expression of gratitude for their courtesy and generosity in thus sharing their church plant. At the close, a bronze plaque was unveiled and presented to Temple Israel with fitting inscription so as to fix long in memory this evidence of fellowship between the two congregations. Particularly in these days, an evidence of brotherhood such as this runs deep and means much.

❖ THE Philadelphia Christian Youth Council met as a League of Nations Assembly on November 7, the meeting being attended by sixty-four representative young people and their counselors. The report of the findings illustrates the thoughtful study undertaken of the problems of peace education and action.

❖ EVERY YEAR in the United States the equivalent of a city of nearly 40,000 people is blotted from the earth by death through automobile accidents. As many people as live in the entire city of Detroit, Michigan, or about 1,400,000, are maimed or injured by motor cars. Judge Harry H. Porter, Chief Justice of the Municipal Court of Evanston, Illinois, has been selected by the National Safety Council as chairman of the Council's committee on tests for intoxication. Judge Porter has been for many years a careful student of the problem of traffic violations. He declares that 60 per cent or more of traffic deaths and injuries are traceable to the use of alcohol at the wrong time and place. Facts of this sort give a particular point to the efforts of the church to revitalize its program of temperance education.

Personal Notes

❖ REV. MYRON T. HOPPER, Director of Young People's Work in Religious Education for the Disciples of Christ, has been appointed Professor of Religious Education in the College of the Bible at Lexington, Kentucky. His new work begins with the opening of the second semester on February 1. It is expected that he will develop and direct a department of practical theology. Mr. Hopper plans to maintain his contacts with the work of the International Council and to continue the valuable work for which he is responsible in the Educational Commission and the Committee on Religious Education of Youth.

❖ MISS CHARLOTTE C. TOMPKINS recently joined the staff of the Department of Religious Education of the National Council of the Protestant Episcopal Church as field worker. She will work closely with diocesan departments of education throughout the church and with the new Cooperating Educational Centers being established in certain parishes. For the past twelve years she has served as secretary for religious education in the Diocese of Central New York.

❖ REV. E. A. PAUL has recently been selected for the position of Director of Leadership Training of the General Board of Religious Education, Colored Methodist Episcopal Church. He has succeeded Rev. E. P. Murchison, Jr.

❖ REV. WALTER N. VERNON, JR., has recently been appointed assistant editor on the editorial staff of the Board of Christian Education of the Methodist Episcopal Church, South. He comes to this work from the pastorate. Rev. Frank A. Settle, until recently an assistant editor on the staff, has returned to the pastorate.

❖ MRS. C. W. DENGATE has recently been elected General Secretary of the Religious Education Council of Canada. She has had a close connection for many years with the cooperative program of religious education in that country.

❖ DR. GEORGE WILLIAM BROWN, General Secretary of the American Bible Society since 1928, has resigned from this position to become pastor of the West Presbyterian Church of Binghamton, New York. His ten and a half years with the American Bible Society have covered a period of unusually difficult financial adjustments and this burden Dr. Brown has carried with devotion and success. There has been a considerable increase in the number of denominations cooperating in the work of the Society and a steady growth in the observance of Bible Sunday.



NEW BOOKS

Interpretative Statistical Survey of the World Mission of the Christian Church, edited by Joseph I. Parker. New York, International Missionary Council, 1938. 323 p. \$5.00.

Directory of World Missions. Edited by Joseph I. Parker. New York, International Missionary Council, 1938. 255 p. \$2.00.

This is a monumental work in the field of surveys of missions. The *Interpretative Survey* contains the 1935-36 statistics of churches and missionary societies as well as interpretations based on the statistical tables. The work has been done under the direction of a special Survey Committee under the leadership of Dr. John R. Mott, chairman of the International Missionary Council.

Fully one-third of the *Interpretative Survey* is devoted to interpretative articles, seventeen on geographical subjects covering the leading fields of Christian missions, and the others on the following topical subjects: The Church on the Field; Missionary and National Personnel; Elementary and Secondary Education; Theological Education; Higher Education; Medical Work; Bible Distribution; The Missionary Enterprise Among Jews; Roman Catholic Missions; Unoccupied Fields.

As would be expected, these interpretations deal perforce with such facts as the following: the increasing importance of the work of the younger Christian churches in mission lands—the *indigenous* church; the increase, during the period from 1925-35, of the Protestant Christian constituency from 8 to over 13 million, the supply of well-equipped national leaders not keeping pace with this increase; a sharp decrease in the total giving to foreign mission societies; the great interest created in the forthcoming world conference to meet in Madras, India this December.

The *Directory* is one listing the missionary boards, societies, colleges, cooperative councils and other agencies related to the Protestant churches of the world, giving name, headquarter's address, the chief officers, field of service, and official periodical in each case.

No one who hopes fully to understand the work of modern Christian missions can well go without an almost constant use of this valuable source of information and inspiration. These volumes constitute a tribute to the missionary work of the church and an essential part of the literature on Madras-and-after.

O. M.

Character, Growth, Education. By Fritz Kunkel. Philadelphia, Lippincott, 1938. 348 p. \$3.50.

From the standpoint of "We-Psychology" Dr. Kunkel in this book describes

the development of children and adolescents and the difficulties and dangers attending this development. "As subject, man changes the outer world which to him is object, the outer world in turn changes him by making him an object." "This kind of interplay between two opposing forces we call... 'coming to terms,' and actually it is how an individual comes to terms with reality that we must first consider." The development of the book discusses how a child growing through adolescence gradually achieves this "coming to terms with reality."

The approach to character education is through what is called therapeutic education. "Character impediments to education are a very widespread evil. . . . In our cultural world of today scarcely a child grows up who should not at one time or another be reckoned as a difficult child. Hence the dividing line between education and therapeutic education (or child guidance) is extremely fluid. Scarcely any practical distinction can be drawn between continuing the education of those already set in a vital direction, and the re-education and reinstatement of those who have deviated into unvital by-paths. It is not a question merely of malady, but of crises of maturity which beset every person once."

M. A. J.

The Unique Function of Education in American Democracy. Prepared by the Educational Policies Commission. Washington, National Education Association, 1937. 129 p. 50 cents.

The democratic functions of education as we know it have been: making democratic government adequate to its social needs; the assimilation of aliens received through immigration; preparation of youth for the social and economic equality that had been proclaimed as their right; and providing the intellectual equipment needed for an expanding social life. Just as education in the past has been related to the conditions of society, so, with changes in social forces, it must be in the future. Education has two phases—intrinsic, or the heritage from the past with which it deals, and extrinsic, or the potentials for the future, and thus "the primary business of education, in effecting the promises of American democracy, is to guard, cherish, advance, and make available in the life of coming generations the funded and growing wisdom, knowledge, and aspirations of the race."

And, to carry out such a purpose, basic conditions of a wise use of growing centralization, freedom from partisan politics, autonomous control, and independence of sectional and divisive interests must be met.

P. R. H.

Beyond Tragedy. By Reinhold Niebuhr. New York, Scribner's, 1937. 306 p. \$2.00.

Lectures on the theme, "Christianity's dialectical conception of the relation of time and eternity, of God and the world, of nature and grace." While Dr. Niebuhr has been known for his pessimism, there has always been in his philosophy a recognition of final redemption and triumph. This book is not fundamentally different at that point, but it gives more adequately than in any previous writing the fundamental basis upon which hope, redemption, and ultimate triumph must rest.

The Kingdom of God in America. By H. Richard Niebuhr. Chicago, Willett, Clark, 1937. 215 p. \$2.00.

Dr. Niebuhr finds that the concept of the Kingdom of God, if it is interpreted to include the "sovereignty of the Creator" and "the reign of Christ," is the distinctive note of American Protestantism. He recognizes the dangers of such a message because it appears to present "theology in the guise of history." Perhaps the greatest value of this book is the recognition that theology and history are inter-related and that neither can be treated separately.

Prelude to Peace. By Henry A. Atkinson. New York, Harper and Bros., 1937. 222 p. \$2.00.

This book presents a realistic picture of the present situation without losing its idealism. The world community is the ideal and disarmament is the crux of the whole problem. The willingness to disarm, the willingness to sacrifice a part of a nation's own sovereignty, a willingness to sit in a council of the world, is the price of peace.

The Human Situation. By W. MacNeile Dixon. New York, Longmans, Green, 1938. 438 p. \$3.00.

This book contains the Gifford lectures delivered at the University of Glasgow from 1935 to 1937. Dr. Dixon was Professor of English Literature at the University of Glasgow when he retired in 1935. He has attempted in this book to interpret the universe in the light of all of the philosophies and sciences in the past.

Democracy as a Way of Life. By Boyd H. Bode. New York, Macmillan, 1937. 114 p. \$1.25.

Progressive Education at the Crossroads. By Boyd H. Bode. New York, Newson, 1938. 128 p. \$1.00.

Two little handbooks in which the author deals critically with two significant concepts in American life. The primary aim of education is to set intelligence free, and the school is peculiarly the institution in which democracy becomes conscious of itself.

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The second book is a critical appraisal of progressive education, Dr. Bode maintaining that if it "is to fulfill its promise, it must become consciously representative of a distinctive way of life."

Studies in Hymnology. By Mrs. Crosby Adams. Nashville, Cokesbury Press, 1938. 96 p. \$1.00.

The author begins with a consideration of the Bible foundations of church music, deals with this as found in the early church up to the time of the Reformation, and shows its influence on sacred music. She devotes a chapter to "Metrical Psalmody," and tells of old-time hymn singing in this country. In closing, she considers better music, and the hymn and hymn tune. Although this is planned as a text-book for study groups, schools and colleges, the individual should find it equally illuminating. Additional references are suggested for those desiring to continue this study.

O Come, Let Us Worship. By Elizabeth Stinson. Nashville, Cokesbury Press, 1938. 95 p. 75 cents.

This vacation church school course for intermediates seeks to make individual and group worship experiences more vital by leading to an appreciation and use of fine worship materials, including prayers, music, poems, and pictures. Leaders will find the directions valuable for they consider not only the departmental session, the leader's period, work and study, and worship, but also workers' conferences,

adaptations to local conditions, and training assistants. An appendix includes suggestions concerning handwork, games, and a bibliography.

The Workers' Conference Manual. By Erwin L. Shaver. New York, Abingdon, 1938. 113 p. \$1.00.

A manual for every pastor and church school superintendent. It contains suggestions regarding the desirable nature of the workers' conference program, discussions of types of program, and some specific program suggestions. The author is known for his varied and practical suggestions for local churches.

The Modern Message of the Psalms. By Rollin H. Walker. New York, Abingdon, 1938. 207 p. \$1.50.

To give a viewpoint and insight that makes the Psalms helpful amid the stress and strain of our modern life, is the avowed purpose of this book—a purpose very adequately achieved. Dr. Walker has persistently kept in mind the thinking Christian who constantly needs to renew his sense of the nearness of God and to feel his lot is not different from God-seeking souls who have gone before him.

The Neurotic Personality of Our Time. By Karen Horney. New York, W. W. Norton Company, 1937. 299 p. \$3.00.

A book of which the authorities say that it outranks in its excellence most popular books in its field, that of mental hygiene. It points out that standards of health and success are conditioned not

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alone by biological factors but also by our complex social situation. In an age of extreme competition, individuals are caught by anxiety and fear which leads to neuroses.

Youth Tell Their Story. By Howard M. Bell. Washington, D.C., American Council on Education, 1938. 273 p. \$1.50.

A survey of youth in the state of Maryland conducted for the American Youth Committee. The representatives of the Commission went directly to young people themselves and secured first-hand information by personal interviews from more than 13,000 people. The chapters include a study of Youth and the Home, Church, School, Work, Play, and attitudes of young people regarding social and political problems.

New Direction for Campus Christian Action. Report of the National Assembly of Student Christian Associations at Oxford, Ohio, December 1937, and January 1938. New York, National Intercollegiate Christian Council, 1938. 191 p. \$2.00.

The report of the National Assembly of Student Christian Associations which was held at Oxford, Ohio, during the Christmas holidays of 1937. Contains the addresses, the worship services, commission reports and reports from the program laboratory. Just as the Assembly was a most important gathering, the report marks another milestone in the development of the Student Christian Movement.

The Prospect of Youth. The Annals, November, 1937. Philadelphia, American Academy of Political and Social Science. 273 p. \$2.00, paper.

This volume, although a year old, gives perhaps the most comprehensive view of youth in America that has recently been published. There is an introduction on the American youth problem with a special reference to rural youth. This is followed by chapters on: Youth and the Job, Youth and the Community, Some Problems of Youth, such as Crime, Health, Mental Hygiene, and Marriage, Youth Programs and Movements, and Research and Reference Problems. A necessary reference book for people who are active in young people's work.

I.M.G.

Our Changing Churches. By Joseph Van Vleck, Jr. New York, Association Press, 1937. 250 p. \$2.25.

A study of the problems of the church in a changing culture and of how the leadership of the churches may function more effectively.

Pages from an Oxford Diary. By Paul Elmer More. Princeton, New Jersey, Princeton University Press, 1937. 80 p. \$1.50.

A diary of spiritual experiences and growth of a noted scholar finished shortly before his death.

Books That Have Shaped the World. By Fred Eastman. Chicago, American Library Association, 1937. 62 p. \$1.00.

A selection of references to the "best books" in the fields of biography, drama and other great literature with an introductory essay to each.

Research Memorandum on Religion in the Depression. By Samuel C. Kincheloe. New York, Social Science Research Council, 1937. 158 p. \$1.00.

An analysis of research findings on the effects of the depression on Protestant churches, and of suggested studies that still need to be made.

Books Received

ADVENTURING WITH AMATEUR ADULTS, by Roy Linden Minich. Revell. \$1.00. Talks to young people by the author as Dean of Young People of the Northfield Conference of Religious Education.

***BE YOUR AGE**, by Marjorie Barstow Greenbie. Stackpole. \$2.00.

BEHIND THE SYPHILIS CAMPAIGN, by Philip S. Broughton. Public Affairs Committee. 10 cents.

BETWEEN YOU AND ME, by Edgar A. Guest. The Reilly & Lee Co. \$1.50. Short homilies in prose bearing the sub-title, *My Philosophy of Life*.

THE CONTEMPORARY CHRIST, by Richard Roberts. Macmillan. \$2.00. A discussion of the renewed interest in the Christian revelation, its human correlative, prayer, and the trend toward the concept and practice of community and co-operation.

DOCTORAL DISSERTATIONS, edited by Donald B. Gilchrist. H. W. Wilson. \$2.00. The fifth edition in this series, presenting annually a compilation of doctoral dissertations accepted by American universities.

EACH WITH HIS OWN BRUSH, by Daniel Johnson Fleming. Friendship. \$1.50. Interesting interpretations and illustrations of contemporary Christian art in Asia and Africa, with a few illustrations from other countries.

*To be reviewed

THE GIST OF THE LESSON, by R. A. Torrey. Revell. 35 cents.

IT WILL BE DAYBREAK SOON, by Archibald Rutledge. Revell. \$1.25. A sketch of the southland, with a characterization of the old-time Negro.

JEWES AND CHRISTIANS, compiled by Benson Y. Landis. National Conference of Jews and Christians. 5 cents.

LESSON COMMENTARY FOR SUNDAY SCHOOLS, 1939, edited by Charles P. Wiles and D. Burt Smith. United Lutheran. \$1.75.

***PASTORAL PSYCHIATRY**, by John Sutherland Bonnell. Harper. \$2.50.

POINTS FOR EMPHASIS, by Hight C. Moore. Baptist Sunday School Board, Nashville, Tenn. 35 cents.

***PSYCHOLOGY SERVING RELIGION**, by Richard D. Hollington. Abingdon. \$2.00.

***REHEARSAL**, by Miriam A. Franklin. Prentice-Hall. \$3.50.

***A RELIGION FOR DEMOCRACY**, by Russell Henry Stafford. Abingdon. \$2.00.

THE RELIGION OF JESUS, by Walter L. Evans. Revell. 75 cents.

SHADOW OVER EUROPE, by Shepard Stone. Headline Book No. 15. Foreign Policy Association. 10 cents.

STAR IN THE EAST, by Winifred Kirkland. Revell. 75 cents. A reprint of a compelling Christmas message first printed in the December, 1937, issue of the *Atlantic Monthly*.

TARBELL'S TEACHERS' GUIDE, by Martha Tarbell. Revell. \$2.00.

TEACHING WITH MOTION PICTURES, by Mary E. Townes. Teachers College, Columbia University. 25 cents.

***WHAT CHURCH PEOPLE THINK**, by Norman L. Trott and Ross W. Sanderson. Association Press. 75 cents.

WHEN YOU CALL ON THE SICK, by Russell L. Dicks. Harper. 50 cents. A practical guide book for the individual layman or lay committees on the art of visiting the sick.

†THE WORKERS' CONFERENCE MANUAL, by Erwin L. Shaver. Abingdon. \$1.00.

***YET WE CAN HOPE**, by Lee A. Howe, Jr. Judson. \$1.50.

YOU CAN WIN, by Norman Vincent Peale. Abingdon. \$1.00. Chapters designed to help everyday folk to live the Christian life, by the man who speaks to the largest Sunday evening congregation in New York City.

Note: The uniform United States postal rate on books, for an experimental period from November 1 to next June 30, is 1½¢ per pound. An average two pound book which formerly cost from 10¢ to 26¢ postage may now be delivered anywhere in the United States for 3¢.

†Reviewed in this issue.

Guiding Beginners in Worship

(Continued from page 23)

joy in sharing toys and "turns" with visitors, and other situations in which the children need special guidance.

Simple gifts may be planned and made in the church school for those who are sick or shut in for other reasons. Even though beginners should not often be allowed in sick rooms, there may be an indirect connection that is almost direct, because of the wise guidance of parents or teacher. In speaking of gift making we are remembering a group of children who made presents for little friends in a crippled children's hospital. They could take the gifts as far as the gate, only, but could see the happiness of the little recipients in their cots on the sun porch and, because the day was warm, in the yard. Greetings and good will were exchanged by waving hands. Those who gave and those who received were both happy.

As we think of the bedtime story hour at home, we become "story conscious," and begin to make plans for the Bible stories that are to be told this month in the church school hour.

In selecting these stories, we are reminded of the confusion that sometimes exists in the minds of little children when there is too much of a gap between the stories of the Baby Jesus and those of his boyhood and manhood. And so, to avoid this confusion, it is well to follow the Christmas stories with a story of the boy Jesus and several stories of the kindness of Jesus when he was a man. The ever-loved story of his love for children is the favorite, and may be followed by other incidents that reveal his loving-kindness for old and young.

The seasons come and go, and each brings special opportunities. And so, even though wintertime may, for many, be "shut-in time," the wide-awake teacher may discover activities that bring her and her children very near to God.

Current Film Estimates

(Continued from page 35)

Service de Luxe (C. Bennett, V. Price, Rugles, Auer, Broderick) (Universal) Fine direction and supporting cast redeem extremely silly comedy of errors and absurd disguises. Inventor-hero, fleeing petticoat rule, loves decorative head of super-service bureau, posing as "clinging vine." False roles exposed. Happy ending barely achieved. *For A:* Depends on taste *For Y:* Mostly amusing *For C:* Hardly

Stablemates (Wallace Beery, Mickey Rooney) (MGM) Strong, appealing picture of low-level life with racetrack purses as sole aim. Drunken veterinary, of crooked past, regenerated by affection of boy pal whose discarded racehorse he saves for victory. Human and convincing despite some false notes. *For A and Y:* Mostly fine of kind *For C:* Doubtful

Suez (Tyrone Power, Loretta Young) (Fox) Unimpressive characterizations of De Lesseps and Eugenie compensated by fine supporting cast and splendid background of Suez Canal building, desert storm, and overthrow of French Republic. Historical value despite compression and distortion. Fine as action spectacle and scenic effects. *For A:* Notable of kind *For Y:* Good

For C: Perhaps

There Goes My Heart (Frederic March, Virginia Bruce) (UA) Expensive cast plays tiresome doings of bored, headstrong heiress (Bruce) seeking adventure as clerk incognito in department store, but discovered by sleuthing reporter (March). Greatly enlivened by hilarious antics of Patsy Kelly.

For A and Y: Inane amusement

For C: No interest

Young Doctor Kildare (Lew Ayres, L. Barrymore) (MGM) First picture of very promising series. Realistic human story of medical ambitions and ideals of fine old country doctor's son. His sturdy performance as interne wins favor of crotchety but great doctor (notable role by Barrymore). Convincing, appealing, dramatic, dignified. *For A and Y:* Very good

For C: Doubtful interest

Young in Heart (Roland Young, Gaynor, Burke, Godard, Dupree, Fairbanks) (UA) Engaging, chronically crooked family of four, firmly averse to work, find sweet, rich old lady an easy mark. But her faith in their "goodness" brings convincing reform. Slow, whimsical character comedy finely done, intelligently amusing.

For A and Y: Very good *For C:* If it interests

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We Could Try That!

(Continued from page 18)

of "Helping Others to be Christian." Still another who is interested in history will handle the course "A Survey of the Development of Christianity."

Our colleges and high schools do not expect a single teacher to teach the entire course of study. Why should we expect it in the church school? This plan puts more persons to work. They work more willingly because they have a job they know something about. The pupils enjoy the wider and richer contacts and no one leader stays so long that he rides his religious ideas to death.

Since the teacher does not have to teach every quarter in the year, but only when there is need for his special subject, he does not feel the burden of being "tied down." On this short term basis it is possible to get persons of unusually fine ability for a quarter at a time who could not be persuaded to take a class permanently. Why shouldn't the church thus develop a real "faculty"?

Must Class Members Agree?

(Continued from page 11)

at Lake Geneva, I saw another method demonstrated. I heard non-violence advocated in a committee report on 'War and Peace' and discussed on the floor by members of the American Legion, earnestly but without evidence of personal conflict.

"I heard interracial issues debated by denominational representatives living on the west coast, in the South, and in

northern cities. No one blinked hard facts, nor dealt in meaningless pleasantries. But the group was not split by the discussions.

"How did it come about? I think this was the secret. Every one was bent upon making a contribution to the *solution of the problem* as he saw it, not upon changing the *viewpoint of his colleagues*. Issues, not persons, were attacked. The result was far more light, much less heat, than has developed in any similar gathering I have ever attended."

"Say, that's a great idea," one of the men broke in impulsively. "We could have a kind of forum on all sorts of issues, making certain we had the facts and then deciding how the teachings of Jesus might apply."

"There would be plenty of room for difference of opinion," added his neighbor, "but none need try to convince the rest that he thought he alone was right."

Dr. Berman spoke again. "Permit me another word. After all, our purpose is not only to discover opinions but also to do something about the problems discussed. How about gearing the work of the Program Committee into that of the Civic Committee, so that Sunday discussion might be closely related to through-the-week activities?"

The class heartily endorsed the proposal.

"I guess our report is completed," remarked Chairman Timmons, with evident satisfaction.

Children in the Church Service

(Continued from page 13)

sented each year. This year we are studying *City Streets* and will visit some of the places in New York suggested by our study.

We feel that our Junior Church through the years has contributed toward building better church members. Looking over the present list of young people, we find twenty-three who have been in our Junior Church and who are now holding responsible positions in the various young people's groups. Three of the members of the church's Official Board held offices in the Junior Church of their time. The boys and girls often have a part in the Sunday services in their own chapel and learn poise and administrative technique. Our young people willingly give testimony to the value which they found in the Junior Church for their own religious development.

The pastor of the church, Dr. J. Lane Miller, has stated his conviction concerning the Junior Church in words in which the other leaders will join: "If we would pattern the Junior Church after the organization of the adult church the children could not grow to maturity living in a foreign country as far as knowledge of church usage and polity is concerned. I have sometimes felt that the church school was too much divorced from the church itself. I think that our Junior Church has done something to bridge the chasm. On the basis of our experience here extending over a period of fifteen years, I am for the Junior Church one hundred per cent."

The Columbus Convention Report

The report of the Columbus convention has met with acclaim from leaders in Christian education.

A few copies of the report are still available, and you may secure your copy if you order it at once. The price is now \$8.00 cash with order from the International Council of Religious Education, 203 N. Wabash Ave., Chicago, Ill.

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